JUNIOR ESSAYS
WITH OUTLINES

J. E. O.

☞ *Contains 160 Dialogues and Imaginary Conversations in "English as she is spoke".*

ENGLISH DIALOGUES

BY

H. MARTIN, M. A., O. B. E.,
PRINCIPAL, ISLAMIA COLLEGE,
PESHAWAR.

Eighth Edition. *Price, Re. 1.*

EXTRACTS FROM THE PREFACE.

No doubt the best way to learn to speak "English as she is spoke" is to talk constantly with English people. But Indian children as a rule get very few chances of doing this, and in consequence the English they speak is too often a rather stilted "Book English". However, in the absence of chances of familiar conversation with English people, a good second-best way of acquiring a knowledge of colloquial English is the study of such dialogues as are given in this little book.

The book of English Dialogues is designed to give Indian schoolboys an acquaintance with the living tongue as it is spoken by ordinary Englishman to-day. But the boys should be encouraged to read the dialogues assiduously both in school and out of it.

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PREFACE.

In trying to write English essays, Indian schoolboys (apart from their special difficulty of composing in a foreign language) find two difficulties common to all schoolboys—they do not know what to say, nor how to say it.

To ask a boy to write on a subject of which he knows nothing, is to expect him to make bricks without straw; but even when a simple and familiar subject is given to him, he will be at a loss to know what he can say about it. He has to learn to use his brains and think round his subject.

And when he has thought of something to say, he does not at first know how to say it. He has to learn to clothe his thoughts in words, and to arrange them in some kind of order.

The object of this little book of simple essays is to show schoolboys by *examples* the sort of things that may be said about familiar subjects, and how these things may be expressed and arranged. The essays are not meant to be learnt and copied, but to be studied as models of how similar subjects may be treated.

H. M.

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CONTENTS.

INTRODUCTION.

1. The writing of an essay is something like the building of a house. When a man wants a house built, he first makes up his mind what kind of a house he wants—of what material (brick or stone or wood), how many rooms, with one or two storeys, etc. Then he, or an architect for him, must draw the *plan* of the house to scale; for if he starts building without a plan, he will soon get into a muddle. So before you begin to write an essay, you must plan out what you want to say about the subject in the form of a short **outline.**

For example, suppose you have to write an essay on the Elephant. You might begin with describing its appearance—its great size, its trunk, tusks, big ears, etc. Then you might speak of the countries where it is found, what it feeds on, its habits and character. You might go on to show in what ways elephants are useful to men—for hunting the tiger, drawing and carrying great loads, piling logs, etc. This will lead you to describe how men catch elephants alive, and

tame them. Now you can sum all this up in an outline, which will guide you in writing your essay. Thus:—

THE ELEPHANT.

1. Appearance.
2. Habitat, and habits.
3. Intelligence—and uses to man.
   (*a*) Hunting.
   (*b*) Carrying loads.
   (*c*) Piling logs.
   (*d*) In old days, in war.
4. How captured and tamed.

2. When the builder has drawn his plan for the house, he must collect his materials (bricks, stone, mortar, cement, wood, iron girders, etc.)—reckoning the quantities he will want. In the same way you will have to **collect materials** for your essay—not bricks and mortar, but ideas, illustrations, arguments and facts. The best way to do this is to think about your subject, and let your mind dwell on it, and you will find ideas coming into your mind. As they come, jot them down briefly on a piece of paper in any order, until you think you have enough. Then arrange them under the heads of your outline. You may find some of the ideas you have collected unsuitable, and some to be

mere repetitions of others; so choose the best, and arrange them in order, and omit all the rest.

3. When the builder has drawn his plan and collected his materials (and not before), he can begin to build the house—brick by brick or stone upon stone, according to his plan. And when you have made your outline and collected your thoughts (and *not before*), you can begin to **write your essay**—word by word, sentence by sentence, and paragraph by paragraph, according to your outline. Use simple words and short sentences; mind grammar, spelling and punctuation; and divide your essay into suitable paragraphs.

And remember that 'What is worth doing, is worth doing *well*.'

JUNIOR ESSAYS

WITH OUTLINES

1. The Dog.

OUTLINES.

1. *Dogs tamed from earliest times.*
2. *Many kinds of dogs.*
3. *The different ways in which dogs serve men.*
4. *The friend of man—the dog's love and faithfulness.*

The dog is an animal of the same family as the wolf, the jackal and the fox. But these are all still wild animals, and have never been tamed; while the dog has been the servant and friend of men from the very earliest times.

There are now many kinds of dogs, from big and strong animals like mastiffs and wolf-hounds, down to the pretty lap-dogs which European ladies keep as pets.

Dogs are very clever animals, and can be trained to do all kinds of useful work. Some kinds of dogs make good watch-dogs, and guard houses against thieves. In cold countries, one kind of dog is taught to drag sledges over the snow. The famous St. Bernard dogs are trained to search for travellers lost in the snow on the Alps and guide people to save them. Many kinds are used in hunting; some, like fox-hounds, because of their keen sense of smell, and

some because of their speed and keen sight, like grey-hounds, and deer-hounds. In the Great War, many dogs were used to carry messages during a battle to the troops. The cleverest kind of dog is the sheep-dog, that understands its master's words and signs, and can look after a flock of sheep almost as well as the shepherd himself.

The dog has been called the friend of man. Many owners of dogs feel they are real companions. This is not only because dogs are cleverer than most other animals, but because, when they are treated with kindness, they are so loving and faithful. They will follow their masters everywhere, and will often defend them at the cost of their own lives. Some dogs have loved their masters so much that when their masters died, they have died themselves of grief. In the town of Edinburgh in Scotland, there is a monument to such a faithful dog. When its master died and was buried, it refused to leave its master's grave or to eat any food. It lay on the grave day and night, and at last died of sorrow and lack of food. So the people put up a statue of the little dog, to remind everyone of its faithfulness. Its name was Bobbie, and as its master was buried in a cemetery called Grey Friars, the dog was called "Grey Friars' Bobbie".

2. The Cat.

OUTLINES.

1. *The cat related to the lion, etc.*
2. *Cats have been tamed from early times.*
3. *Pretty animals, kept as pets.*
4. *Chief use, to catch mice.*
5. *The character of the cat.*

The cat is related to such fierce wild animals as the lion, the tiger, the leopard and the panther, which are all large cats. In fact all these animals belong to one family, which is called the cat tribe. So we may say that the tiger is a large cat, and the cat a small tiger.

Tigers and lions can never be really tamed, though some are kept as prisoners in cages for show. But cats have been tame animals from the very earliest times. Cats were kept as pets even in ancient Egypt, thousands of years ago; and the Egyptians worshipped a goddess with the head of a cat.

Cats are kept chiefly as pets. They are pretty animals, and covered with soft fur, of different colours. Some cats are black, some white, some grey with pretty black markings. These last are called "tabby-cats". Kittens, or young cats, are very playful, and will play for hours with little balls, fallen leaves, or bits of string.

The chief use of tame cats is to catch and kill mice and rats. Mice and small birds are the natural food of cats, which are very clever in catching them. Like their big cousins, lions and tigers, cats can see in the dark, and hunt at night: and in the night the house-cat will watch near the mouse-holes, and catch the mice when they come out. Mice are a great pest in the house, but a cat will soon kill them or drive them away.

Cats are very different from dogs in character. They say dogs love persons, but cats love places. A faithful dog will follow its master everywhere; but a cat loves the comfort of the house, and stays at home. They are rather selfish animals, and think of their own comfort more than anything else. They love to sit on soft cushions by the fire, or to lie and bask in the sun. Cats are very independent, and will do nothing they do not want to do, to please anyone. Their love is what we call "cupboard love"—that is, they will be very nice to people simply for the sake of the food they give them.

3. The Cow.

OUTLINES.

1. *No need to describe it.*
2. *Many kinds, especially in England.*
3. *Very useful because*
   (*a*) *it gives milk,*
   (*b*) *from which we make butter*
   (*c*) *and cheese.*

There is no need to say what the cow is like, for every child knows it. In the villages in India, it is often the children who look after the cows, for they are quite gentle animals; though the males, bulls, are often fierce and even dangerous. It is pleasant to see a herd of cows quietly feeding in the fields, or coming slowly home to the village in the evening to be milked.

There are many kinds of cows. The ordinary Indian cow is a small animal, with a hump on its neck. As a rule it is not fed well, and so is thin and gives but little milk. In England, cows have been carefully bred for the last two hundred years, and many fine and large kinds have been produced. They are big handsome animals, and some give ten times as much milk as the ordinary Indian cow.

The cow is a very useful animal, chiefly because it gives us what is a perfect food, namely milk. Milk is such a good food that babies and young children live altogether on it; and grown up people could not do without it. Of course there are other animals that give milk, like the goat, the camel, the buffalo, and even the horse; and in some parts of the world their milk is drunk. But, except the buffalo milk, which is rich and good, the milk of these other animals is thin, and sometimes bitter in taste.

From milk we also make butter and cheese. Good butter is made from the rich cream which rises to the top when milk is allowed to stand. Butter is a very good food, and is the only form of fat which some people can eat. And cheese is wholesome and pleasant to the taste.

So from the cow we get three kinds of wholesome and necessary food.

4. The Horse.

OUTLINES.

1. *The wild horse.*
2. *The many kinds of tamed horses.*
3. *The services horses do for men.*
4. *The speed, strength and intelligence of the horse.*

The horse was at first a wild animal, and horses are still found wild in parts of America. Wild horses are small animals, with rough, long hair. They live in herds, hundreds moving about together in search of pasture.

But in very early times, men caught these wild horses and tamed them; and for thousands of years, horses have been kept and bred by men for their own uses. All wild horses are much the same; but by careful breeding, men have improved horses in size and strength and beauty; and now there are many different kinds. There are very big English cart-horses, which are slow but very strong and are used for dragging ploughs and heavy loads. There are light and beautiful Arab horses, very swift English race-horses, strong horses for drawing carriages, and for riding, and little sturdy ponies.

Horses are used for riding and for drawing carts and carriages. Riding horses are used for travelling long distances, for hunting, for mounted soldiers or cavalry in battle, for racing, and for riding for pleasure. Draught horses (that is, horses for *drawing* things) are used for pulling carts and carriages, ploughs and cannon. Nowadays railway-trains and motor-cars are doing a great deal of the work that horses used to do; but a hundred years ago people had to use horses for travelling quickly and for long journeys.

What makes the horse so useful to men is its strength, its speed and its intelligence. The horse is very strong; it can trot and gallop very fast for long distances without tiring. And it is a clever animal, that can be trained to understand what is wanted of it. It is indeed a noble creature. It is beautiful and graceful to look at; and it is a willing and obedient servant, when treated with kindness. A good master comes to love his horse, and a good horse loves and is faithful to its master. Next to the dog, the horse is the friend of men.

5. The Donkey.

OUTLINES.

1. *The donkey called stupid: so that "donkey", or "ass" means a fool.*
2. *Often badly treated.*
3. *One reason, the donkey's patience.*
4. *Another, its obstinacy.*
5. *Used for carrying loads.*
6. *Once honoured in Egypt and Persia.*

The poor donkey is a very badly treated animal. People think it is stupid, and so despise it. In fact when we want to say that a man is a fool, we call him a donkey or an ass. Yet the donkey is not as stupid as it looks. It may not be as clever as the dog, or even the horse; but it is not a fool. Anyway, it can do very well the humble work that men want from it.

Donkeys are not only called stupid and despised, but they are often cruelly treated. Their masters often keep them half-starved; they beat them with big sticks and knock them about, and bully them dreadfully. Of course all men are not cruel like this; but many are, as the poor donkeys know to their cost.

One reason why some men treat donkeys badly is that they are very patient animals. A donkey patiently plods along the road carrying a heavy load; and when its driver beats it and abuses it, it takes it all very quietly and meekly. This simply shows that the men who treat donkeys cruelly are cowards. They would not treat a spirited horse or a vicious mule like that: for they know the horse might kick them or run away, and the mule would bite. But they take advantage of the poor donkey's patience, and bully it without mercy.

Another reason is that a donkey is an obstinate animal. It does not make much fuss, but quietly and obstinately tries to get its own way. And sometimes there is no way of making it do what you want but by beating it.

Donkeys are useful animals. They are used mostly for carrying loads—earth, bricks, pots and pans, etc. These things are carried on their backs in baskets, one on each side, called panniers.

In some countries, like Egypt and Persia, the donkey used to be honoured; and sheikhs and chiefs would think it fine to ride in state on white asses.

6. The Monkey.

OUTLINES.

1. *Monkeys and men.*
2. *Tree animals.*
3. *Feed on nuts and fruit.*
4. *Very curious.*
5. *Great mimics.*

Monkeys are interesting because, of all animals, they are most like men. They are like men in shape; the chief difference being that monkeys have long tails, and instead of two hands and two feet, they have four hands. But their heads and faces are like those of men, and they often behave like men, too. In fact, learned people tell us that men and monkeys are cousins, for they both came from one common forefather.

Monkeys are tree animals. As they have four hands, they can climb trees very easily and quickly. Of course, they often come down to the ground, but they live most of the time in the trees. And they can jump from one tree to another; and in the forest they will travel, and travel quickly, over the branches of the trees for miles without once coming down to the ground. They also sleep at night high up in the trees.

Monkeys feed mostly on nuts, berries and fruit, which they gather from the trees. They often do a lot of damage in orchards by stealing and spoiling the fruit when it is ripe.

Monkeys are very curious. Anything new or strange attracts their attention at once. They want to know all about it. Because of this they can often be caught easily in traps. A looking-glass is a great puzzle to the monkey. It thinks when it sees its face in the glass that it is another monkey, and cannot understand why it cannot catch it when it looks behind the looking-glass.

They are also great mimics; that is, they like to copy what they see men do. So tame monkeys can easily be taught all kinds of funny tricks. If one is dressed up like a man, it will walk about very proudly, carrying a walking-stick and smoking a cigarette; or will sit in a chair pretending to read a newspaper. In fact the name of one kind of monkey, the ape, has become a word meaning to copy: so that when we say, he *aped* the manners of a gentleman, we mean he copied the manners of a gentleman.

7. The Tiger.

OUTLINES.

1. *Description of a tiger.*
2. *The damage tigers do.*
3. *Ways in which the tiger is hunted.*

We sometimes say, "as cruel as a tiger"; for the tiger is a very savage and cruel animal. It is really a great cat, though it is very different in size, strength and character from the tame pussy in our houses. It is a large, strong and beautiful beast. The hair is yellow, like the orange, marked very beautifully with black stripes. That is why English hunters sometimes call a tiger "Stripes". It is shaped like a cat, with a long tail, a round head, and thick padded feet, in which are strong claws; and its teeth are very strong and sharp.

The tiger is an Indian animal, and is found in dense jungles, especially in Bengal. It sleeps or remains hidden most of the day, and comes out at night to hunt its prey. In this it is like the common cat; but whereas the cat hunts and eats mice and small birds, the tiger kills large animals, such as deer, goats, sheep and cows, and often men. Tigers do a great

deal of damage to the farmers; for they come at night to the villages, and steal sheep and goats and cattle. It is said that if a tiger once kills a man and tastes his blood, it will always like human flesh more than any other. It becomes a Man-eater, and is very dangerous.

Villagers are, therefore, always very glad when hunters kill tigers. Tiger-hunting is a noble sport, partly because it calls for courage, and partly because the killing of these savage animals is a blessing to the villagers. One way of hunting tigers is on trained elephants, that carry the hunters through the dense jungles where tigers hide. When a tiger is driven out of the jungle, it is shot by the hunters. Another way is to tie a goat or sheep at the foot of a tree in the forest. The hunters then climb the tree, and wait with their guns ready for any tiger that comes to kill the goat, and then they shoot it.

8. The Lion.

OUTLINES.

1. *The King of Beasts: stands for courage.*
2. *Not really very brave.*
3. *Does a lot of damage.*
4. *"Thrown to the lions".*

The lion is often called the King of Beasts, or the King of the Forest; and as it stands with its head held up, its long mane about its neck, and its tail swinging to and fro, it looks very grand and royal. The lion stands for courage; and when we say that a man is a lion, or has the heart of a lion, we mean he is very brave. One of the kings of England, Richard I, who was a brave knight and loved battle and danger, was called Richard Cœur de Lion, which means, Richard the Lion-hearted.

But the lion is not really a very brave animal. It is not so brave nor so savage as the tiger. Of course, if it is attacked and driven into a corner, it will fight fiercely for its life; but as a rule it will not attack if it is not attacked, and it will get away if it can.

Like all the cat-tribe (for the lion, like the tiger and leopard, is really a big cat), the lion hunts at night. It is not now found in India, but it still hunts in the African forests. When it is hunting it often roars; and a lion's roar in a lonely forest at night is a dreadful sound to hear. Lions kill and eat large animals, like wild deer; and they do a lot of damage to African villagers by stealing their sheep and goats and cows. They will also kill men, when they get the chance.

When the Roman Emperors persecuted the Christians long ago, they often used to throw them to the lions. Fierce lions were caught and kept hungry in cages; and thousands of people used to come together to see these lions let out of their cages to kill and eat the poor Christians who were given to them.

9. The Elephant.

OUTLINES.

1. *Its size, strength and appearance.*
2. *Wild elephants hunted for ivory.*
3. *How wild elephants are caught alive.*
4. *The uses of tame elephants.*

The elephant is the largest of all animals now living on the earth, and the strongest. It is a strange animal to look at, with its thick legs, huge sides and back, small tail, large ears, little eyes, great white tusks, and, above all, its long nose, called the trunk. It uses its trunk like a hand, and with it picks leaves from the trees and puts them into its mouth, for it feeds on green stuff, like horses and cows. It looks very clumsy and heavy, and yet it can move very quickly when it likes.

Elephants are found wild in India and in Africa. They live in herds in the forests, and when wild are shy animals that keep away from men. In Africa they are hunted for the sake of their tusks, which are made of ivory and are very valuable. Their skins are so thick that an ordinary bullet will not pierce them; and large guns, called elephant-guns, are used by those who hunt them.

But many elephants are caught alive to be tamed and used by men. Catching elephants alive is difficult and dangerous work; for, though the elephant is not a fierce animal when left alone, it is a dangerous enemy when it is attacked. Elephants are generally caught in great traps, called *keddahs*; and they are either driven into these traps, or are led into them by tame elephants, called decoys, which are trained to lead the wild ones astray.

When the elephants are caught, they are tamed, and become very useful servants, because they are very clever animals. They are used in different ways. Because of their great strength, they are trained to draw heavy loads—one elephant being able to draw more than many horses could. They can be taught to carry great logs of wood on their tusks and pile them up in perfect order. Elephants are used, too, in India for hunting, especially in hunting the tiger in the jungles. In old days, they were used in battle; and Indian Rajahs still ride on them in state processions. When they go in state, the great animals are painted with bright colours and covered with beautiful velvet cloths.

10. The Camel.

OUTLINES.

1. *The ship of the desert.*
2. *Two kinds: where found.*
3. *A caravan of camels.*
4. *Bad-tempered and revengeful.*

The camel is called "the ship of the desert"; for, as the only way by which men can cross the sea is by sailing in ships, so the only way they can cross hot and sandy deserts is by riding on camels. Camels can travel a very long way and very fast without getting tired, and they can go a long time with very little food or drink. The reason for this is that they carry great stores of water in the cells of their stomachs, and a great amount of fat in their "humps". A fasting camel is really feeding on its hump. The camel is also very strong, and can go on day after day without tiring.

The camel is common in Arabia, Egypt, Persia, Turkestan, Palestine and Asia Minor; in North Africa and in Spain and Italy. There are two kinds: the Arabian camel, which has one hump,

and the Bactrian, which has two. The Arabian camel is swifter, but the Bactrian, which is not so tall and has a thick coat, is more useful in cold mountainous countries, like Afghanistan.

It is a grand sight to see a caravan of camels laden with Persian and Bokhara carpets coming down the Khyber Pass in a long, single line. They hold their heads up proudly, with a scornful look on their faces, as they tread steadily in a dignified silence.

The camel is a bad-tempered animal, and very revengeful. When its master makes it kneel down to be loaded, it groans and snarls as if it was very cross; and it protests angrily when it is made to rise. Bad-tempered camels can give a very dangerous bite with their strong teeth, and they do not forget an injury. A story is told of a camel that was severely beaten by a boy. It waited its chance for weeks, and one day caught the boy off his guard and at one bite took the top of his head clean off.

11. The Ant.

OUTLINES.

1. Intelligence of ants. 2. Kinds of ants.
3. Life in an ant-nest: worker-ants.
4. Ants capture and keep slaves.
5. Ants keep and milk cows.
6. Ants grow crops of food.

It is said that the two most intelligent animals, next to man, are the largest, the elephant, and one of the smallest, the ant. Ants have been very carefully watched and studied by learned men, who prove that they are wise and clever insects.

There are very many different kinds of ants, and each kind has its own special habits. Some ants are large and strong, and have powerful jaws and poisonous stings. Some in Africa and America travel in vast armies, which drive the natives in fear out of their villages. Others are very small, and quite harmless.

All kinds of ants live in large societies, as men live in towns. Some make their nests, or ant-towns, undergound; and some build up high mounds, like small hills, and live in the galleries and rooms they make inside. In all these ant-nests are females, who lay eggs, and males, who are killed off (like the drone-bees); but most of the ants are neither male nor female, and these do all the work of the nest. These working ants

are divided into the soldiers, who protect the nest and make war on other kinds of ants, and the workers, who are busy all day feeding the young, fetching food, digging, building, carrying burdens, and cleaning. These ants are very busy creatures, and always seem to be running about doing some kind of work. So the wise King Solomon advised lazy people to watch the busy ants and learn to be industrious—"Go to the ant, thou sluggard; learn her ways, and be wise".

Some very curious things have been found out about ants. One is, that some kinds really keep slaves. The soldiers go out and make a raid on another ant-nest, generally belonging to some smaller kind. They fight a real battle, and then enter the captured ant-city and carry off all the baby ants. These they feed in their own ant-city, and make them work for them as slaves.

Another strange thing is that they keep "cows". There is an insect that spoils roses, called the aphis or green-fly, that gives out a sweet juice which ants like. So the ants capture these green-flies and keep them in their nests, and regularly "milk" them for the sweet juice.

Other ants grow crops like farmers. They are fond of a kind of fungus as food, and to grow it they gather heaps of pieces of leaves in their nests, in which their fungus will grow.

12. The Bee.

OUTLINES.

1. *Bees kept and studied by men for the sake of their honey.*
2. *Bees live in swarms in hives.*
3. *The queen-bee, the drones, and the workers.*
4. *The work of the hive.*

Bees are very wonderful insects, and learned men have studied their habits and written many books about them. They are useful to men, because they make the sweet honey that men love; and so, though bees are wild insects, we keep them in specially made bee-houses (called "hives"), and study their ways.

There are many kinds of bees, some of which, like the humble-bee, live lonely lives; but the real honey-bees always live together in companies, which are called "swarms"—each swarm in a separate hive.

In every hive you will find three kinds of bees. First, there is one queen-bee, who is the mother of the whole swarm, and who does nothing all her life but lay eggs. Then there are the drones, which are the male bees. They are big, handsome fellows; but they are very idle and do nothing but laze about and eat

honey. So when the queen-bee has been married to one of them, the remaining lazy and good-for-nothing drones are killed at once by the worker-bees. Most of the bees in any hive are worker-bees; and they are well called so, because the whole of their short lives they do nothing but work. Hence we get the saying — As busy as a bee.

The worker-bees have many things to do. First, when a swarm of bees is placed in a new hive, they have to make the honey-combs. The honey-combs are made up of little six-sided cells, or cups, made of wax, in which the honey is to be stored up. The wax they bring out of their own bodies, and shape it into their cells with their stings. When the honey-combs are ready, the work of the hive is divided up between the workers. Some fly out to the fields to gather nectar, or the sweet juice found in flowers, for making into honey; some feed the queen-bee, and take the eggs she lays and place them in the cells for feeding. Some stand on guard at the door of the hive, and others are always sweeping and cleaning the hive. The humming noise that comes from a bee-hive is the sound of busy toil, for all are working hard from morning to sunset.

13. The Spider.

OUTLINES.

1. *Different kinds of spiders.*
2. *The spider's web.*
3. *How the spider catches the fly.*

There are many kinds of spiders; but we all know some of them. The common garden-spider spreads its webs on the trees and bushes in the garden; the house-spider builds its web inside rooms, and these are the "cob-webs" that hang on the ceiling and which the sweeper has to clean away. There is a water-spider that lives and builds its nest in ponds. The trap-door spider does not weave an ordinary web, but makes a very clever little trap with a drop-door to it. All spiders use poison to kill the flies they catch; but only one can hurt human beings, and this is a very large spider called the Tarantula. Most spiders are quite harmless, though some silly people are afraid of them.

The natural food of spiders is flies and small insects; and it is to catch flies that the spider builds its web. The spider's web is not a nest to live in, but a trap. It is like the fishing net, with which the fisherman catches the fish. A spider's web

is a very wonderful bit of work, and it is very interesting to watch a spider making one. The spider has inside it a kind of gum, which it spins into very fine, strong silky threads. Of course to us the threads are very weak; but they are strong for the work they have to do, and can hold even big and active flies. The spider begins by fastening the ends of three or four long threads to the branches of a tree. These form the frame of the web. From these it runs a number of threads across, meeting in the centre like the spokes of a wheel. Then it begins to fasten cross-threads round and round in a circle. When the web is completed, the spider sits in the middle, and waits.

Presently a fly comes along and flies into the web. It cannot get away, because the threads are sticky and hold it fast. The more it struggles, the more mixed up it gets. And at once the spider runs out over its web, seizes the fly, squirts poison into it and kills it. Then it sucks all the juice out of its victim, and when it has finished, unfastens the dry body and throws it out of the web. Then it mends the web, if it has been broken, and goes back to the middle to wait for the next silly fly.

14. The Butterfly.

OUTLINES.

1. *Beautiful winged insects—thousands of kinds.*
2. *Butterfly collecting.*
3. *A short, happy, but useless life.*
4. *The life story of a butterfly.*

Every one knows the butterflies—the pretty little insects that flutter about among the flowers on warm summer days, and the moths that come out mostly at night, and fly about our lamps in the evening. Butterflies and moths (for they are very much the same) are a very large family of insects. In fact there are thousands of kinds of butterflies, small and large. They are all pretty, and some are very beautiful. Their chief beauty is their wings, which are of bright colours—red, blue, green, yellow, white, black—arranged in pretty patterns.

Some people make a hobby of collecting butterflies, and it is an interesting and healthy amusement, for it means long and pleasant walks in the country. Butterflies are caught in thin, muslin nets fastened to long sticks. As the colours on their wings are easily rubbed off, they have to be handled very gently. When they are

caught, they are killed painlessly, and are then pinned with the wings stretched out on cork stands.

Except the silk-worm moth, moths and butterflies are of no use to man, save that they give us pleasure with their beauty. They do not work like the bees; and they are not clever, like the ants; and their life is very short—only a few weeks at most. But their life, though short, seems to be happy; and it is spent in flying about in the sunshine and flitting from flower to flower. So when people live a life of idle pleasure, we say they lead a "butterfly existence".

The life story of the butterfly is very strange. Just before it dies, the female butterfly lays its eggs—each kind on the leaves of a different kind of plant. After some weeks, these eggs hatch out—not into butterflies, but into what look like worms with little legs, which are called caterpillars. These caterpillars at once begin to feed greedily on the leaves; and they often do a lot of harm in gardens by eating up the plants. After a few weeks, when the caterpillar is full grown, it goes to sleep in a covering that it makes for itself, called a chrysalis or cocoon. And in a short time, it bursts out of this covering, and flies away as a butterfly.

15. The House-fly.

OUTLINES.

1. *Flies a great nuisance.*
2. *Flies dangerous—*
   (*a*) *They turn meat bad.*
   (*b*) *They carry diseases.*
3. *A mistaken poem to a fly.*

We all know the common fly too well. At certain times in the year, especially in the hot weather, flies are a perfect nuisance. They come into our houses in great numbers, especially at meal-times, and they buzz about and tickle us by crawling over our faces. We flip them away, and kill a few; but still they come and worry us. For flies seem to have no fear, and the only way to stop their teasing is to kill them.

But flies are not only troublesome; they are really dangerous. You have noticed how flies always come in swarms when there is any food about, especially fruit and meat. They come to food, partly to eat, but partly to lay their eggs. When they lay their eggs in meat, the meat very soon goes bad. The reason for this is

that these eggs hatch out in a few hours into little worms or maggots, that feed upon the meat. And then the meat is bad, and cannot be eaten.

But what is worse is that the house-fly can give us certain kinds of diseases. Flies not only eat clean things like fruit, but they feed upon all kinds of rotten stuff like manure, rotting vegetables, and filthy stuff in the drains. Then they come and sit on the sweetmeats and fruit and cakes in the bazaar, and crawl over them with their dirty legs; and leave all kinds of diseases behind them on the food that we eat.

A poet once wrote a poem to a fly that was drinking out of his cup. It began:

"Busy, curious, thirsty fly!
Gently drink, and drink as I;
Freely welcome to my cup,
Couldst thou sip, and sip it up."

But he did not know how dirty and dangerous flies are. If he had known, he would have driven the fly away, and not welcomed it in a poem.

16. The Mosquito.

OUTLINES.

1. *Mosquitoes the cause of fever.*
2. *Ways of protection from mosquito bites.*
3. *Mosquitoes born in water; so drainage the best way of preventing fever.*

In India, and most hot countries, everyone knows the mosquito—and knows it too well! How they tease us on hot summer nights—buzzing round our ears and biting our faces and hands while we are asleep! But they are not only a nuisance, but also a danger; for we now know that it is the bite of the mosquito which gives us fever. Yes, it is this little teasing fly that, when it bites us, puts the poison into our blood which causes fever. And fever is not only a very unpleasant kind of illness, but when we get it often, it is dangerous. In hot damp places like Bengal, it not only makes the farmers weak, but often causes their death.

The only way to get fever out of a country is to get rid of mosquitoes. We can, if we are careful, protect ourselves

to some extent from mosquitoes, by sleeping under mosquito nets, or covering our hands and faces at night with kerosine, or certain kinds of scented oils. But, in spite of all our care, we are sure to get bitten some time, and then we may get fever. The only way to get rid of fever altogether is to kill all the mosquitoes.

How can this be done? Well, doctors have studied the habits of mosquitoes, and they find that the mosquito begins its life as a tiny grub or worm in the water. The mosquitoes lay their eggs in stagnant pools, and there the young mosquitoes are born. This is why dry, sandy countries are free from fever, while countries like Bengal and Madras, where there are many tanks, canals and damp fields, are such feverous places. Now it is very hard to kill many mosquitoes when they are flying about; but they can be killed when they are yet grubs, either by draining off all standing water, or by covering all stagnant pools with kerosine oil, which keeps the air away from the mosquito grubs, and so kills them.

17. The Parrot.

OUTLINES.

1. *The parrot's power of talking.*
2. *A parrot story.*
3. *Some kinds brightly coloured.*

The parrot is famous for its talking powers. Some kinds are better at this than others, but most can be taught to talk a little. The best talker is the grey African parrot. It is a large bird, grey in colour, with black markings on the wings, and a red tail. When caught young and tamed, and carefully trained, these African parrots can talk a lot, for they are very quick at copying people's voices and saying over again the words they hear. English sailors are very fond of parrots, and often bring them home from their voyages. But a sailor's parrot generally uses a lot of bad language, for it listens to its master's swearing. The common Indian green parrot can also be taught to talk, but it is not so clever as its African cousin.

There are many funny stories about parrots. One belonged to a rich old lady who had one daughter, who, I am afraid, did not love her mother much, for she hoped she would soon die and leave her

all her money. Sometimes when she was cross, this girl would say, "I wish the old lady would die!" The parrot heard this so often that it learnt the sentence off, and would say it when the old lady was there. She was very annoyed; and when the padre came to see her, she told him about it. The padre said, "Well, I have a very pious parrot, that says only good words, and can even repeat prayers. I will send it over to your house, and then you can keep the two parrots together. Perhaps yours will copy mine, and learn to say nice things." This was done, and the two parrots were put in one room in their cages. The old lady watched to see what would happen; but she was more annoyed than ever. For when her parrot said, "I wish the old lady would die!", the padre's parrot solemnly answered, "Lord, answer prayer!"

Though a tame parrot can talk, wild parrots can only make a harsh, screaming noise. Some kinds, like the macaw, have feathers of very bright colours—green and red and blue. Another kind, the cockatoo, is all pure white, with a yellow crest on its head.

18. The Crow.

OUTLINES.

1. *The crow family.*
2. *The Indian crow—very noisy.*
3. *A clever thief,*
4. *and very cunning.*
5. *The good that crows do.*

Many different kinds of birds belong to the crow family—such as the raven, the rook, the jackdaw, the true carrion crow, and one common well-known Indian crow. The ravens are large birds that generally go about in couples; the rooks, which are very common in England, live in large flocks and build in tall trees; the jackdaws are very clever birds that can be tamed and taught to talk, like parrots; the true carrion crow feeds, like the vulture, on dead and even rotten meat. All these birds are black; but our Indian crow has a grey head.

The Indian crow is one of the commonest birds in this country, and everybody knows it well; for crows live in towns and villages and wherever people live, for the sake of the waste food that they can pick up. They are very noisy birds, and their voices are harsh and loud. The noise they make

is called "cawing", because it sounds just like "caw—caw". The Urdu name for a crow is almost the same as "Caw"—'Kahwa'—copying the sound the crow makes. In Calcutta people often complain of being waked up too early in the morning by the noisy cawing of the crows.

Crows are bold, cheeky birds, and very clever thieves. They sit round the house, cawing, and watching for any chance of stealing. If any waste food is thrown out, they swoop down at once and carry it off. If the bearer puts the table with his master's *Chota-hazri* out in the verandah, the crows will steal all the toast and fruit if he goes away even for a minute. And crows will often come right into the house to steal food.

Crows are also very cunning. If you point a stick at them, they will not move, but will caw at you as though they were laughing at you for trying to frighten them with a stick; but if you fetch a gun, they will fly off directly they see it. So they are not easy to shoot.

Crows do some good; for they clear away a lot of rubbish and rotting food, which would breed disease if it were left about.

19. The Pigeon.

OUTLINES.

1. *Kinds of pigeons.*
2. *Pigeons good for food.*
3. *Fancy pigeons kept as pretty pets.*
4. *Homing-pigeons used as postmen.*
5. *Doves—the birds of love and meekness.*

The pigeon is a very common bird, and some kinds of pigeons are found in almost all countries. In Urdu it is called *kabutar*. There are three wild kinds in England; the wood-pigeon or "cushat"; the rock-dove (for the well-known dove is a pigeon); and the stock-dove, which is found also in India. But men by breeding from the wild kinds, have made many fancy kinds, like the tumbler-pigeon, which turns over in the air when flying; the fantail-pigeon with its spread-out tail, the shape of fan; the pouter-pigeon, with a very large round chest; the homing-pigeon, which is used for carrying messages; and many more.

Pigeons are bred and kept for food, like fowls, for they make good eating; and wild pigeons are hunted and shot for the same reason. Pigeon-pie is a favourite dish in England.

The pretty fancy kinds are also kept as pets. They are very tame, and will feed out of their master's hand, and sit on his head and shoulders. They are in great numbers in some big towns, where they are favourites with the people and are not hunted. It is a pretty sight to see the flocks of pigeons flying about the dome of St. Paul's Cathedral in London, and coming down on to the street to be fed by the passers-by.

The homing-pigeon is so called because, however far you take it from its "home", or the place where it was bred, it will always find its way back there when you let it go. Even if it is taken away by train in a closed basket, so that it cannot see where it is going, when it is let go, it somehow always finds the way back. These pigeons are very strong and fast fliers, as indeed most kinds of pigeons are. So these homing-pigeons are used to carry messages, which are written on small bits of paper and tied under their wings. They are therefore like postmen.

The dove is taken by poets as the bird of meekness and love. Hence the saying, "as gentle as a dove". It is very pleasant to hear doves cooing or crooning on a warm sleepy afternoon—a sweet, gentle and soothing sound.

20. The Ostrich.

OUTLINES.

1. *What an ostrich is like.*
2. *Where it is found.*
3. *How ostriches are hunted for their feathers.*
4. *Ostrich farming.*

The ostrich is the largest bird in the world. It is often eight feet high, and is so strong that it can carry a man. It has a long neck, about three feet long, and a small head; and it carries its head and neck erect. Its wings are small compared to its size, and it does not fly. But it has long and very strong legs, and can run faster than a horse can gallop. It defends itself by kicking with its legs: and a kick from an ostrich can lame a horse or kill a man.

The ostrich is found mostly in Africa, and lives in dry sandy wastes or country covered with low bushes. Wild ostriches are very shy, and, as they can run so fast, are hard to catch. They feed on grass, leaves, seeds and fruits.

Ostriches are hunted for the sake of their feathers. The best feathers are those of the wings and the tail; and they are used mainly for putting in ladies' hats. They are very costly, and only rich people can afford to buy them. Although ostriches are so swift, they can be caught, because they are rather stupid birds. When they are hunted, instead of running straight away, they run round in wide circles; so that men on horses can cut across and meet them, and catch them by throwing "lassos", or long ropes, round their necks. It is said they are so stupid that they put their heads in the sand and think that no one can see them, because they cannot see anyone. But I do not know if this is true.

Nowadays large ostrich-farms are kept in South Africa, where the ostriches are bred and tamed and fed for the sake of their feathers. These farms are said to pay well.

21. The Rat.

OUTLINES.

1. *Rats are great destroyers of food.*
2. *They spread plague.*
3. *Ways of catching and killing them.*
4. *Carried in ships all over the world.*

The only good thing that can be said for rats is that they eat up a lot of rubbish, especially bad meat and other kinds of food, that would cause disease if left about. But rats make up for any good they may do in this way by the amount of good food they devour, and by the diseases they bring to men. Rats are great thieves, and they destroy every year large amounts of grain, and human food of every kind. And as their numbers increase very quickly, if they were not kept down they would swarm in such numbers as to destroy all the food, and even drive people out of their villages and towns. So men are always at war with rats; and yet the rats still swarm.

In India, rats are specially dangerous because they carry the plague-flea, whose bite gives people the dreadful disease called plague. If rats increase in great numbers in any place, and are not driven

out of people's houses, the people are s... or later attacked by plague, which m... spread rapidly all over a whole province and cause thousands of deaths. The only way to keep plague away is to kill the rats which bring it.

Rats live in villages and towns, because there they can find such a lot of food. They hide in holes, drains and dark cellars under the houses, and come out at night to steal. There are different ways of catching and killing them. Cats and certain kinds of dogs are good ratters, and can be trained to catch and kill a lot. Rats are also caught in traps baited with cheese, fat or meat. And they are often killed in large numbers by poisoned meat placed near their holes.

Every ship carries hundreds of rats, who hide in the hold and eat any food they can find. This is the way rats have been spread all over the world. It is thought that rats first came from China; but now men have, without wanting to do so, carried them to Europe and America, and every country, where they have become a pest and a danger.

22. Snakes.

OUTLINES.

1. *Kinds of snakes.*
   (*a*) *Boas—that crush.*
   (*b*) *Harmless snakes.*
   (*c*) *Poisonous snakes.*
2. *How a snake kills by poison.*
3. *Snakes the sign of evil, and yet sometimes worshipped.*

There is no need to say what snakes are like. In India they are so common, that we know them only too well. But there are many different kinds, and something may be said about the most noted.

One kind includes the Boas and Pythons. These are very large snakes, sometimes thirty feet long and as thick as a man's thigh. They are not poisonous, but they have very great strength, and kill their victims by winding themselves round them and crushing them to death. The biggest are found in African forests.

There are some snakes that are quite harmless, like the Indian Rock-snake, and all the English snakes except the Viper. But the worst of it is, there is no way of knowing whether a snake is poisonous or not, unless you are a learned man and know all the different kinds by sight.

Many snakes are very poisonous. India we have the Cobra, the King-Cob Russell's Viper, the Krait, and many more. The bite of these snakes generally causes death, and thousands of people are killed every year in India by snake-bite.

Ignorant people sometimes talk of snakes stinging. But this is a mistake. Scorpions sting, but snakes bite. The poisonous kinds have two hollow or grooved teeth, that are called "fangs", and it is these teeth that do the poisoning. A snake's poison-fang rests upon a little bag full of poison. When the snake bites and pierces the flesh with its fangs, the fang is pressed back into this bag, and the liquid poison is forced up the hole or groove in the tooth into the wound. So the poison gets right into the blood, and quickly does its dreadful work.

In some religions the snake is the sign of evil and sin. In the Bible story of the Creation of the world, it was the snake that tempted Adam and Eve, the first man and woman, to eat the forbidden fruit. And in the Bible also the Devil is often called the great Serpent, or snake. Yet in some parts of India, the Cobra is worshipped as a god.

23. The Whale.

OUTLINES.

1. *The largest sea-animal.*
2. *Whales hunted for their oil.*
3. *How they are hunted and killed.*

As the elephant is the largest land animal, the whale is the largest creature in the sea. We should not say it is the largest fish in the sea, because it is not really a fish, though it looks like one and lives like one. It is really an animal like the elephant; but it is a sea-animal. A full-grown whale is often forty feet long, and, as it is round and fat, it looks very huge. Because whales do not breathe in the water, like fishes, they cannot stay under water all the time, but every now and then come up to "blow". They blow out the water, which rises in a big fountain, and breathe in air; and then they sink down again under the surface. Sometimes on the voyage to England you see from the ship a whale at some distance, its long black back above the surface of the sea, and the fountain of water spouting up from its head. But whales are not generally found so far south: they love the seas of the cold north.

Whales are hunted for the oil which they contain which is called "whale-oil", and

which is used for different purposes. Hunting the whale is called "whaling", and it is a hard and dangerous job. The whalers go out in specially strong ships into the northern seas and search for a "school", or shoal, of whales; for these animals move about in companies. When they see one in the distance, they leave the ship in a strong boat and row towards it.

In the bows, or front, of the boat, stands the "harpooner", who is a skilled sailor armed with a kind of heavy spear called a "harpoon", to which is fastened a very long and strong rope. When the boat gets near enough, he throws this harpoon so as to pierce and stick in the side of the whale. The wounded whale at once dives, and rushes away; but it is held by the rope. A wounded whale often drags a heavy boat after it for miles before it dies, and sometimes upsets the boat. But if the harpoon has been well thrown the whale at last gets worn out and dies, and its body comes to the surface and floats there. Then the whalers get out of the boat on to the whale's back, and begin to cut out the "blubber", or oily fat, from its body, which they take back and store in their ships.

24. The Life of a Frog.

OUTLINES.

1. *Frog's eggs.*
2. *Tadpoles.*
3. *Baby frogs.*
4. *Winter sleep.*
5. *Full-grown frogs live on land and in water.*
6. *Uses.*

In the spring-time you will find in almost any still pond what looks like masses of white or grey jelly floating in the water. If you look at it more closely, you will find it is made up of hundreds of little soft balls of jelly, that you can see through, each one with a black spot in the middle. These are frog's eggs: and it is in this form that a frog begins its life.

In about a fortnight, these eggs are hatched, and out of each egg comes a tiny little black creature like a fish in shape. These start feeding very greedily, and soon become larger till they look like round black heads with tails fastened to them. These funny looking creatures are called tadpoles. When you watch them, they are always swimming about in the water with their tails; and they are busily feeding on what they can find.

These tadpoles grow bigger; and then you will notice one day that they have grown hind legs. Later, about three months after the eggs are hatched, front legs appear. The next change you will see is that these tadpoles have lost their tails. And soon after that, they come out of the water and hop about on the bank—tiny, but perfectly shaped, baby frogs.

So the first part of the frog life is spent in the water, like a fish. But from the time it comes out of the water as a baby frog, until the winter comes, it spends most of its time on land, growing bigger all the time. In the winter, the frogs crawl into holes to get away from the cold, and they sleep until the spring comes round again.

Then they come out, full-grown frogs, and begin pairing and laying their eggs in the water. They now live equally in the water and on land; and animals that do this are called by a learned Latin name which means "living in both".

Though in France certain kinds of frogs are eaten as food, and frogs are also dissected to teach biology students, frogs are of little use to men.

25. Rice.

OUTLINES.

1. *Nations make the plant they can grow best their chief food. So Bengalis and Madrasis are rice-eaters.*
2. *Rice grows in water in hot climates.*
3. *How rice is prepared for food.*
4. *Rice not very strengthening.*

Why is it that the chief food of the Panjabis is wheat, of the Kanarese, millet, and of the Bengalis and Madrasis, rice? We might say because these different races like these different foods better than others. But why do they like them better? The answer is that the people of each race had to get used to the kind of food that could be grown best and most easily in their own country. And because they have eaten this food for centuries, they have got to like it best. The climate and soil of the Panjab are very good for wheat, but are not good for rice or millet; so naturally the Panjabis became wheat-eaters. The chief food of the Kanarese is *ragi*, or millet seed, because the Deccan soil and climate suit neither rice nor wheat. Rice requires a warm, damp climate, and a great deal of water, and so it grows

well in such countries as Madras, Bengal, Burma, and parts of China. So we find that the people of these countries are rice-eaters. They have taken as their chief food the plant that they can grow most easily and cheaply.

Rice is a kind of grass. It is found only in hot countries, and grows in water. In India, the rice fields are enclosed by low mounds or walls of earth, and kept flooded with water. The young rice plants are planted in the mud below the water by hand, the farmer having to wade in the water to do it. When the leaves rise above the water, they are very bright-green and make the whole rice-country look very pretty.

The rice itself, which is eaten, is the seeds of the rice plant. When they are gathered, they are small brown seeds with a rough covering. The seed in this form is called *kannak.* But before it can be eaten, this rough brown skin or husk has to be taken off, and the white, hard seed is taken out. Rice that has been husked is called *chawal.*

The prepared rice, or *chawal*, is boiled, and eaten by itself, or with curry. It is not such a good food as wheat; and this is why the Bengalis and Madrasis are not as strong a people as the Panjabis.

26. Wheat.

OUTLINES.

1. *Wheat a kind of grass.*
2. *Requires heavy soil and dry climate: so grows well in the Panjab.*
3. *Wheat-growing countries.*
4. *How wheat is grown and prepared for food.*
5. *The best food.*

It is strange to think that the chief food of men, horses, cows and sheep, is the same. They all eat grass. These animals eat the leaves of grass, and we eat the seeds. For wheat, which is the chief food of a large part of the human race, is a kind of grass.

Wheat grows best in a rich, heavy soil and a fairly dry climate. It does not grow well in Bengal, because the climate is too damp; nor in the Deccan, because the soil is too light and sandy. But it grows well in the clay soil and dry climate of the Panjab. This is why the Panjabis make bread made of wheat flour their chief food. So much wheat is now grown in the Panjab, that some of it is sold to foreign countries.

England is a splendid wheat-growing country; but the people of England are now so many that they need far more wheat

than can be grown in their own land. So they buy a great deal from America, India, and other countries.

The greatest wheat-growing country in the world now is America. Roumania grows a great deal. Before the Great War, Russia also grew great quantities of wheat, and a lot of the wheat eaten in England came from Russia.

In India, wheat is a *rabi*, or spring, crop. The seed is sown in the cold weather, and the harvest is reaped in March or April. When the wheat has been reaped, it is thrashed—that is, the seeds are beaten out of the husks, or hard coverings. In England, this is done by thrashing machines, but in India it is done with sticks, or by the trampling of bullocks. Then the heaps of seeds and husks, or chaff, are winnowed; that is, they are tossed up in a strong wind, which carries away the light chaff and leaves the heavy seeds behind. These seeds are then taken to the miller, who grinds them into a fine white powder, called flour or *atta*.

It is this flour which is baked into bread, and thus eaten. Wheaten bread is one of the best foods, and the races that eat it are strong and active. This is why bread is called "the staff of life".

27. The Bamboo.

OUTLINES.

1. *The bamboo a kind of grass.*
2. *Its uses:*
   (*a*) *Poles, spears, "lathis".*
   (*b*) *Buckets, pipes, cups.*
   (*c*) *Furniture.*
   (*d*) *Sun-blinds.*
   (*e*) *As a food.*
   (*f*) *Paper.*

The bamboo does not look much like the grass that grows in the fields; yet it belongs to the grass family, and is a kind of grass. There are more than two hundred kinds of these giant grasses; some are small, only two or four feet high; many grow to a height of twenty or thirty feet; and the largest even to a hundred feet. They are all beautiful plants, their tall woody stems being covered with long, bright-green leaves. Bamboos are found in Africa and America, but they are most common in India, China and Japan.

The bamboo is a very useful plant. The long stems are very strong and are used as supports of platforms for workmen when building houses, as shafts for carts,

as spears for cavalry, and, bound with iron, as *lathis*, or sticks, used for fighting.

Bamboo stems, being partly hollow, but divided into sections by solid rings, called "nodes" or knots, can be made, when cut the proper length, into buckets, pipes and cups.

Of the thinner stems, chairs, tables, stools, book-cases, screens, and other useful things are made. This bamboo furniture is light, and cheap and quite pretty.

The stems are also split into thin strips, and these are fastened together to make "chicks", or blinds for windows and doors, to keep out the flies and the glare of the sun.

Horses are very fond of the young, tender shoots of bamboo leaves; and in the West Indies these are eaten by people as a vegetable.

Lastly, fine white paper used to be made from the bamboo hundreds of years ago by the Chinese. But the art seems to have been lost. Paper is still made from the bamboo, but it is coarse and of a brown colour.

So the bamboo serves many uses.

28. The Cocoanut Tree.

OUTLINES.

1. *What it is like, and where it grows.*
2. *Every part of it is useful:—*
   (*a*) *The cocoanut.*
   (*b*) *The sap.*
   (*c*) *The leaves.*
   (*d*) *The wood.*

The cocoanut, which is a kind of palm, is a very handsome tree. Its trunk rises straight up, sometimes as high as fifty feet, and is crowned with a circle of grand leaves, shaped like feathers, and sometimes as much as twenty feet long. It grows only in hot countries, and does best on a sandy shore near the sea. It is very common on the coral islands in the Pacific Ocean, and the islands and shores of the Indian Ocean. Its fruit is the cocoanut—a very large nut with a hard woody shell, and a white kernel.

The cocoanut palm is the most useful tree in the world, for every part of it is good for something. First, take the nut. When the shell is broken, the hollow inside contains a milky-coloured liquid, which is a refreshing and wholesome drink.

The white kernel can be eaten as a food, and is used for flavouring cakes and puddings. In the Pacific Islands, a great trade is carried on in "copra" which is the dried kernel of cocoanuts. This contains a lot of oil (cocoanut oil), which is used largely in making candles and soap. From the strong brown fibre that covers the hard shell of the nut, is manufactured "coir", which is made into strong ropes and mats. The hard shell itself, when cut, is used as a cup or carved into an ornament.

From the sap or juice of the tree is made "toddy", a pleasant drink when taken fresh, and one that makes men drunk when it is left to stand for a while. Also, a wine, called palm-wine, is made from it, and a kind of vinegar. When boiled and treated in a special way, the juice gives a kind of sweet sugar, called "jaggery".

The leaves are used for making roofs for houses, and woven into mats and baskets.

And, finally, the wood is used for building, and other purposes.

29. The Plantain Tree.

OUTLINES.

1. *How the banana or plantain tree grows.*
2. *Different kinds.*
3. *A wholesome food: how eaten.*
4. *Many sent to England.*

The plantain, or banana, is not really a tree, though it sometimes grows to a height of eighteen feet. It is a very large plant, that has long creeping roots under the ground. From these roots rise thick, fleshy stems, which are really bundles of leaves wrapped closely round each other. The true leaves come out at the top, and are very large, sometimes ten feet long. They are like palm leaves, and bright-green in colour. A field of banana plants with the long green leaves waving in the breeze, is a fine sight. The flowers come out on a long, purple spike, and are followed by the fruit, which we know so well. Plantains need a lot of water, and a very wet soil; and they grow best in hot, moist climates, like those of Bengal, Madras and Bombay.

The banana came first from the East Indies; but it is grown now in all hot countries, and is specially fine in the West Indies. There are several kinds. One of the finest is the long yellow Jamaica plantain; the small yellow kind from the Canary Islands is very sweet; the Bombay plantain is red and large, and has a strange smoky taste.

Bananas are very wholesome fruits, and a very good food. Indeed, they are such a good food, that in some places people eat little else. They are generally eaten raw when they are ripe; but they are very nice when roasted. They are also dried and crushed to powder, and the flour thus made is used for making bread and cakes.

Large quantities of bananas are sent in ships to England from the West Indies and other places. They are picked when green, and they ripen on the voyage.

30. The Sugar-cane.

OUTLINES.

1. *The sugar-cane.*
2. *The stem eaten raw as a sweetmeat.*
3. *Sugar is made from the stems.*
4. *West Indian sugar industry—why it failed.*
5. *Indian sugar-canes poor, and the way of making sugar old-fashioned.*

In India, the sugar-cane is a *kharif*, or autumn, crop. In many parts of India we can see at that season large fields of it ready for cutting. The sugar-cane is a tall plant, with a long thick stem and long green leaves at the top. It is the stem or "cane" that contains the sweet juice from which sugar is made.

Some of the canes are sold in the bazaar, cut up into lengths about an inch long (called *ghanderies*), and are chewed raw as a sweetmeat for the sake of the sweet juice. You see the fruit-sellers squatting on their stalls, cutting up the yellow canes with curiously shaped scissors, and the boys buying handfuls and sucking the sweet bits.

But most of the canes go to the sugar-mills to make sugar. There they are first crushed in heavy presses or under rollers,

which squeeze out the sap or juice. The juice is then treated with chemicals, and heated in shallow pans until the water all goes off in vapour, leaving behind the sugar. This is further treated, and part of it becomes the white sugar crystals, and part thick brown molasses or treacle.

The English planters in the West Indies used to make fortunes by growing sugar. But their trade was damaged by two things. Their plantations used to be worked by slaves; but when England did away with slavery and freed all slaves in 1833, the planters had to pay their workmen; and so they could not make so much money. And then, later, the French people found a way of making sugar more cheaply from the beetroot (or *chakandar*); and as the French government helped their farmers with a lot of money, they were able to sell their beetroot sugar cheaper than the cane-sugar from the West Indies.

India is the home of the sugar-cane; and yet most of the sugar we eat in India comes from other countries. This is because the Indian way of making sugar is very old-fashioned, and also because the sugar-canes grown here are a poor kind.

31. Tea and Coffee.

OUTLINES.

1. *Where tea is grown, and how prepared.*
2. *Where coffee is grown, and how prepared.*
3. *Both popular drinks.*
4. *Stimulating and wholesome, if not taken in excess.*
5. *How to make tea and coffee.*

Tea is the dried leaves of the tea plant. It is grown in China, Japan, India and Ceylon. The leaves are gathered from the bushes four times a year, after the plants are three years old. The green leaves are first dried in the sun; then they are rolled, and roasted in iron vessels. Afterwards they are dried again over charcoal fires.

Coffee is the ground-up berries of the coffee plant. Coffee is grown in India, Ceylon, the West Indies, Central America and Bengal. After the berries are gathered, they are dried in the sun, and then roasted.

Tea and coffee were unknown in England before the 17th century. But long before that tea was the national drink in China, and coffee, which came at first from Abyssinia in Africa, has been a favourite drink in Arabia and Turkey since the 15th century. Both tea and coffee are very popular now in most countries. Tea is the favourite with the British

people all over the world, and coffee with the French, Italians and Turks. Tea is becoming a favourite drink with the Indians now.

Both drinks are wholesome and harmless if taken in moderation, and they are refreshing and revive us when we are tired. But if they are drunk too often and too much, they do harm to the nerves. The English and the Indians take their tea with milk and sugar, the Russians mix it with lemon juice, but the Chinese take it neat. Coffee, too, is generally drunk with sugar and milk, but many like it better without them.

Both tea and coffee are often spoiled by not being made properly. Both must be made with really *boiling* water, and just at the moment the water boils. If the water is not really boiling when it is poured on the tea-leaves, the tea will taste flat. When the boiling water has been poured into the teapot, the tea must stand a few minutes (not more than five), and then it is ready to be poured into the cups. If it does not stand long enough, it will be weak; if it stands too long, it will be black and bitter. In making coffee, *boiling* water must be poured on the coffee, and then it must stand until all the coffee grounds have sunk to the bottom. When the liquid is quite clear, it must be poured off and heated up again, and so drunk.

32. Tobacco.

OUTLINES.

1. *Tobacco-smoking very common to-day.*
2. *Is it harmful?*
3. *First brought to England by Sir Walter Raleigh.*
4. *Growth and manufacture.*

Tobacco-smoking is a very common habit to-day in most countries. In India it is generally smoked in the *huka*, a water-pipe; but many Indians have now taken to the European habit of smoking cigarettes and cigars. In Europe people smoke pipes, cigars and cigarettes.

Some people think that tobacco-smoking is a bad and unhealthy habit. No doubt heavy smoking does harm, and any smoking is bad for children. But moderate smoking does not hurt grown men; and it soothes the nerves.

Tobacco was unknown in Europe before the time of the English Queen Elizabeth. When Columbus found America, he saw the natives smoking the dried leaves of the tobacco plant. But it was Sir Walter Raleigh, nearly a hundred years later, who

brought tobacco from the West Indies to England, in the days of Queen Elizabeth. There is a famous story of how Raleigh's servant, seeing his master smoking for the first time, thought he was on fire, and threw a bucket of water over him to put the fire out.

The tobacco we smoke is the dried leaves of the tobacco plant. This plant is grown in many warm countries, such as parts of America, the West Indies, India, the East Indies, and Japan. The green leaves are dried in the sun, treated with chemicals and cut by machines. Different kinds of tobacco leaves are mixed together to make different flavours. In old days in England people took tobacco in the form of snuff, which is tobacco ground into a fine powder. This was sniffed up into the nose to make the person sneeze.

Tobacco cannot be grown in England, for the climate is too cold; but raw tobacco is brought to England in large quantities, and manufactured there. In India it is both grown and manufactured.

33. The Potato.

OUTLINES.

1. *Sir Walter Raleigh and the potato.*
2. *The potato plant, and its relations.*
3. *The potato root a wholesome food.*
4. *Potato growing and cultivation.*

In the days of Queen Elizabeth in the 16th century, there lived a famous Englishman called Sir Walter Raleigh. He was a gentleman of good birth, and a favourite with the great queen. He was a scholar, a poet, and a writer, a brave soldier and a daring sailor, and a great adventurer. He sailed to the New World, which we call America, and had many adventures there. He did two useful things: he brought back from America two plants which became very popular with Europeans. One was tobacco, and the other was the potato. Before his time, the potato was unknown in Europe; but it is now one of the commonest foods, not only in Europe but all over the world. Raleigh first planted potatoes in Ireland; and the potato became to the Irish what wheat is to the Panjabi, and rice is to the Bengali and Madrasi,—their chief food.

The potato, then, is an American plant; but it is now grown all over the world, and it is so common that everyone knows what it is like. The potato plant grows low on the ground. It bears pretty white flowers, and its fruit is a small red berry. But it is not the fruit we eat, but the thick roots. In fact the fruit of the potato is poisonous; although the fruit of another plant of the potato family, the tomato, is a very good food. Another plant of the same family, the Deadly Nightshade, from which a medicine called belladonna is made, bears black berries which are a deadly poison.

However there is nothing poisonous about the roots of the potato. When properly boiled or roasted they form a wholesome food. Europeans always eat potatoes as a vegetable at their dinners and lunches.

Men have cultivated the potato plant and made very different kinds; so that potatoes now are very different, in size, flavour and goodness as food, from the small wild potato that Sir Walter Raleigh first brought to England. Potato plants grow best in light, well-drained soil, well dug up and well manured.

34. Cotton.

OUTLINES.

1. *Where and how grown.*
2. *How manufactured.*
3. *Different kinds of plants and cotton cloth.*
4. *Cotton-seed oil.*

Cotton needs a warm climate and a rich soil to grow in; and the countries where most of it is grown are America, Egypt, and India. In India, cotton is a *kharif* crop. It is planted during the monsoon, and by October the plants, which grow to a height of five or six feet, bear their pretty yellow flowers. When the flowers die away, the pods are formed; and when these are ripe, they open in three parts and show a white, soft, fluffy material, in which the seeds are covered up. The cotton plants are grown for the sake of the soft white fibres that cover the seeds; for it is from these that cotton thread and cotton cloth are made.

The raw cotton is gathered from the fields in November. The first thing that is done to it is to separate it from the seeds and clean it. This is called "ginning", and there are ginning mills to do this work.

The cleaned raw cotton goes from the ginning mills to the spinning mills, where it is drawn into cotton thread. This cotton thread then goes to the weaving mills, where it is woven into cotton cloth. Most of the Indian cotton mills are at Bombay and Ahmedabad; but cotton is manufactured in America and Japan; and the most famous mills in the world are in Lancashire, in the north of England.

There are many kinds of cotton cloth, because there are many kinds of cotton plants which give fibres of different length and thickness. The best cotton plants give long, fine fibres, from which fine cloths can be made. The poorest give short, thick fibres, from which only coarse cloth can be made. The American and the Egyptian cotton are the best, and the Indian the poorest.

The seeds of the cotton plant contain a very useful oil, from which certain medicines are made, and cotton-cakes are used as food for cattle.

The cotton plant is, therefore, very useful, and provides millions of people with clothing.

35. Silk.

OUTLINES.

1. *Used for weaving into cloth.*
2. *The silkworm and its cocoon.*
3. *Silkworm farms.*
4. *Silk cocoons: how they are treated for obtaining the silk thread.*

The three kinds of material we use mostly for our clothes are cotton, wool and silk. We get these useful materials from very different sources. Cotton we get from a plant; wool we get from an animal, the sheep; and silk we get from an insect, the silkworm.

The silkworm is a caterpillar, which changes into a small white moth. The life of all moths and butterflies is the same. The full-grown butterfly or moth lays eggs. These eggs hatch out into caterpillars, that crawl about like worms and feed on the leaves of plants. After a time, the caterpillar shuts itself up in a covering which it makes for itself out of its own body, called a chrysalis or a cocoon. There it lies asleep for weeks; but at last it breaks its prison open, and comes out as a winged insect—a butterfly or moth. Now the silkworm makes its cocoon of very fine, smooth,

shining threads; and these threads are what we call silk, which men weave into silk cloth.

Just as the farmer breeds and rears sheep for the sake of their wool, or grows cotton plants for the sake of cotton, so people in China, Japan and India in the East, and in Italy and France in the West, breed and rear these caterpillars, called silkworms, for the sake of silk. They keep regular silk-worm farms, which are planted with mulberry trees, for it is on the leaves of these trees that the silkworms feed.

The silkworm moths lay their eggs in August or September, and the eggs are hatched the following May (when the mulberry trees come into leaf) into small caterpillars. These caterpillars feed greedily for about a month; and then when they are about three inches long, they spin their yellow silk cocoons, and go to sleep. These cocoons, when finished, are placed in an oven, the heat of which kills the caterpillars inside; and then the silk threads of which they are made are unwound, and afterwards woven into beautiful shining silk cloth.

36. India Rubber.

OUTLINES.

1. *The rubber-trees, and where they grow.*
2. *Raw rubber, and how it is collected.*
3. *The Congo cruelties.*
4. *Uses of rubber.*

India rubber is made from a kind of gum that comes from the bark of certain trees, that grow in hot and moist climates. These rubber-trees are found mostly in the hot parts of America, and in West and Central Africa, growing wild in the great forests. But now the rubber-trees are also grown in plantations in the East Indies and Malay and other places; because rubber is so much wanted, that it pays to grow the trees on purpose.

The gum is got by cutting the bark of the tree with a sharp knife, and fastening a little cup under the cut. The liquid gum drips and trickles slowly down into the cup. When the cup is full, it is emptied and put back again. The liquid gum is then dried in the sun, till it becomes thick and hard. After that it is carefully cleaned and washed, and treated in various ways,

until it becomes the rubber that is used for all kinds of useful purposes.

The collecting of rubber in Africa has a very sad history. The rubber merchants, especially in the forests along the great river Congo, used to force the African natives to go into the forests and collect the rubber gum for them. And they treated these poor people like slaves, and beat them and sometimes killed them, if they did not bring enough. But happily this wicked treatment has been stopped. And as the wild rubber is getting used up, rubber plantations or farms are being carried on.

Rubber is very useful because it is very tough, elastic, and water-proof. It is used in many ways, but especially for motor-car tires and bicycle tires. A very large amount of rubber is wanted every year for this purpose alone. Then rubber is used in making mackintoshes or rain-coats, and tarpaulins (or water-proof sheets for covering things against the rain). Balls, soles for boots, hot-water bottles, elastic belts, toys, and many other things also, are made of India rubber.

37. Iron.

OUTLINES.

1. *A common and useful metal.*
2. *Cast-iron.*
3. *Wrought-iron.*
4. *Steel.*
5. *The use of the word 'iron' in metaphors.*

Iron is one of the commonest, and so cheapest, of all the metals; and this is a good thing, for it is the most useful. It is very hard and strong, and, with the proper machinery, easily worked. Its chief fault is that it quickly rusts when it is exposed to water or damp air, unless it is kept always polished or covered with paint.

Like other metals, iron is found in certain kinds of rocks, and has to be got out of the earth by mining. The iron mixed with rock in its natural state, is called iron ore. The iron ore is first crushed, and then put into very hot furnaces, until the iron is melted out of the rock. It then flows out of the furnace as a white hot liquid, into moulds, where it is left to cool. When it is cold it is very hard, but also brittle (that is, easily broken).

In this state it is called cast-iron, or pig-iron.

To make this cast-iron strong and tough, it is again melted and stirred about; and after that, when it is red hot, it is rolled under heavy rollers and beaten with great hammers. When the iron so treated is cold, it is not only very hard but also very tough, and cannot easily be broken. This wrought-iron is used wherever great strength is wanted, as for building ships, and making bridges, or for girders to support buildings.

Lastly, wrought-iron is made into steel, by a special process. Steel is the most perfect form of iron. It is very strong and hard, and yet it can bend without breaking. It takes a very bright polish, and can be ground down to a very fine point or sharp edge. It is used for all machinery, engines, parts of ships, and for knives, scissors, needles, swords and scientific instruments.

The word iron is sometimes used to express human qualities. A determined man is said to have a will of iron; iron-hearted means hard and cruel. The Duke of Wellington was called Iron Duke, because he would never yield.

39. Coal.

OUTLINES.

1. *The uses of coal.*
2. *Coal-mining.*
3. *What coal really is.*
4. *The history of coal.*

Coal is very common, and everyone knows what it looks like and what it is used for. It is a hard, black substance, like stone; but it burns well, and gives off great heat. So it is chiefly used as fuel for fires to keep our houses warm in the cold weather, and to burn in engines to make steam. But coal has also other uses. Coal gas, for lighting houses and streets, is got from it; and coal-tar, a black oily liquid that is pressed out of coal, is very useful in many ways. The tar is used as a paint to preserve wooden ships from rotting; and from it are made beautiful dyes for colouring cloth, sweet scents, and some very good medicines.

Coal is found deep under the ground in certain kinds of rocks. To get it out, deep mines have to be sunk; and men, called miners, go down into the mines and dig the coal out of the rock and send it up to the surface.

Coal is a very common thing, but it has a wonderful history. In fact, the story of

a lump of coal is like a fairy tale. Coal looks like stone; but it is really wood. It is wood that has been pressed under the great weight of rocks for thousands of years till it has become a sort of rock.

Long, long ago great forests of trees grew in different parts of the world—especially in the north of England, in parts of Germany, in America and in Bengal. After a long time, the land slowly sank, until the sea flowed over it and killed all the trees. The land with the dead trees went on sinking, until it became the bottom of the sea. The rivers washed into the sea every year great amounts of sand and mud, which covered up the dead forests. The sand and mud went on piling up, until their great weight turned them into rock. Then the bottom of the sea slowly rose again, until it became dry land once more, and the sea was driven back. Underneath that great weight of rock, the trees of the old forests were slowly pressed into coal, which lay in what are called "seams" under the rock.

So coal is really very, very old wood; and that is why it burns so well. We may say that the flames of the burning coal are really sunbeams which the trees took in thousands of years ago when they grew in the forests.

40. The Sun.

OUTLINES.

1. *We depend on the sun for light, heat and life.*
2. *Day and night caused by the earth turning round on itself.*
3. *The sun is a small star.*
4. *The sun and its children, the planets.*

We could not live at all without the sun. The sun gives us light and heat, and without it there could be no life. If the sun went out, it would always be night and we should be in dense darkness. If the sun went out, the cold would be intense, and the earth would be covered all over with ice and snow, as it is at the North Pole. If the sun went out, all plants and animals and men would die. No wonder in old times people worshipped the sun!

And yet we could not bear the sun all the time. If the sun remained in the sky always and there was never any night, the earth would become so hot that we could not live on it. But we see the sun only part of the day; and for the rest of twenty-four hours it is hidden from us. We see it rise in the east, and the night comes to an end; it climbs up the sky, until at noon it is right over our heads; and then it sinks down in the west,

and sets, and the night comes again. It therefore looks as if the sun is always moving round the earth; and, in old times, people believed that the earth was standing still and the sun was going round it. But we know that this was a mistake. When you are travelling in a train, it looks as though the trees and telegraph poles are running backwards past you: but you know they are really standing still, while you are moving forward in the train. So it is with the sun and the earth. The sun does not move; but the earth on which we live is always turning round on itself like a spinning ball; and it is our movement that makes the sun seem to move.

What is the sun? It is a huge mass of flaming gas, so big that it could easily swallow up hundred of earths like ours. It looks small because it is so far away—ninety three million miles! The stars we see in the sky at night are really suns, some of them much bigger than our sun; but they are so much farther away that they seem to be only little points of light. So the sun is really a small star, and the stars are big suns.

A few of the stars we see in the sky are really bodies like our earth and, like the earth, go round the sun. So the sun is like the father of a family, with its children (called the planets) moving round it.

41. The Moon.

OUTLINES.

1. *The beauty of the moon.*
2. *The moon goes round the earth onc a month.*
3. *The changes of the moon during eac month.*
4. *The moon gives us light, and cause the tides.*

The moon shining in the sky at night i so beautiful that we cannot be surprise that long ago ignorant people, who did nc know what it was, worshipped it as a goc dess under different names. The Syriar thought it was a goddess called Astarte, th Greeks called it Artemis, and to the Romar it was the goddess Diana. Of course w are not so silly as to worship the moon nov because we know what it really is; but w admire its beauty, and poets are fond c singing about it in their poems.

We know now that the moon is a round ba like the earth on which we live, only muc smaller. Just as our earth goes round th sun, taking a year to do the journey, so th moon goes round the earth once ever month. So it is sometimes called the earth servant. The light of the moon is not i own light; for it is not a mass of fire lik

the sun, but a cold, dead mass of rock. Moonlight is really second-hand sunlight; for the moon looks bright to us at night because it is lit up by the sun. So we say it borrows its light from the sun. That is why moonlight is dim and soft, as compared with sunshine.

During each month, the moon seems to change its shape. At first it looks like a thin, curved line in the sky; it is then called the crescent moon. Every night it grows larger, until it looks like half a circle, and we call it the half moon. It goes on growing, until it is three-quarters of a circle, and is called the "gibbous" moon. At last it is a full circle of white light, and then it is the full moon. After that it begins to become smaller again—becoming once more "gibbous", half, and crescent, until at the end of the month it disappears altogether. Of course the moon does not really change its shape: all the time it is a round ball. But we can see only that part of it which is lit up by the sun, and the lit up part gets more or less as the moon changes its place in the sky.

The use of the moon to us is that it gives us light part of the month; and it also causes the tides of the sea by pulling the water towards it as it goes round the earth.

42. Clouds.

OUTLINES.

1. *The beauty of clouds.*
2. *The use of clouds.*
3. *How clouds are made, and how they give rain.*

Clouds are generally very beautiful. We do not look at them enough. If we have to pay to see them, or if they could be seen only once a year, people might look at them and think them wonderful and beautiful. But when we see a thing always, we cease to see it. We say it is common, and take no more notice. But if you will watch the sky, you will see that all clouds are not the same—there are different kinds of clouds: and you will see how beautiful they sometimes are. A still white cloud in a dark sky at night with the moonlight on it; white feathery fine clouds high up in a deep blue sky at noon, lit up by the sunlight; the bright red clouds at dawn in the east; the clouds of all colours, golden, crimson, red, orange, yellow, grey, that make the western sky a blaze of colour, at sunset; the dark black rain clouds that sweep up from the south on the monsoon wind—how beautiful and grand all these are!

The great use of clouds to us is that they give the earth the rain. Without rain our

world would be a dry and barren desert. There would be no rivers and streams, all plants would die, and so all animals and men would die, too, for want of food.

What are clouds, and how do they give rain? You have noticed that when you go out on a very cold day, you can see your breath coming out of your mouth like mist or fog. The reason for this is that your breath is warm and at the same time it is full of moisture from your body. Warm air can hold a lot of water in the shape of vapour, though you cannot see it; but cold air cannot hold so much. So when your warm breath comes out into the cold air, it is chilled, and as it cannot hold all the vapour any more, some of it "condenses", that is, turns back into tiny drops of water, which you can see as mist.

Now the sunshine warms the air, and the warm air over the sea sucks up water from the sea in the shape of unseen vapour. This warm air full of water-vapour is always rising; and when it gets to colder air high up in the sky, the vapour condenses into tiny drops, and these make the clouds, which we see. When these clouds come into still colder air, more vapour condenses, and the tiny drops run together and form big drops, and these fall by their weight to the earth as rain.

43. Rain.

OUTLINES.

1. *What happens when a wet shirt is dried in the sunshine.*
2. *How clouds are formed.*
3. *How rain comes.*

What is rain, and how does it come? When you put a wet shirt out in the sunshine on a hot day, in a short time it is quite dry. Where has all the water gone that made the shirt so wet? It has been sucked up by the warm air as water-vapour. As a rule you cannot see this vapour; but when you dry your shirt before a fire, you sometimes see it steaming off like thin mist, and then it disappears in the air.

Warm air is like a sponge, and sucks up water as vapour, and can hold a lot, though you cannot see it. But cold air cannot hold much, and very cold air scarcely any. So if warm air full of moisture, or water-vapour, is suddenly chilled, it is like squeezing a sponge when it is full of water. The sponge has to let its water go, and the warm air when made cold has to give up a lot of the water-vapour it holds. This vapour first turns into very tiny water drops that float in the air and which you can see: and in that

form we call it mist, fog, or cloud. If the air is made still colder, the tiny drops of the mist flow together and make large drops, till these become so heavy that the air can no longer hold them up, and they fall to the ground as dew and rain.

Now we can understand how the rain comes. When the sun shines on the sea, rivers, lakes and damp land, it warms the air over them, which sucks up a lot of water in the shape of unseen vapour. Now warm air is lighter than cold air, and so it rises up, while cold air falls to the earth. The warm air full of moisture rises till it gets high up in the sky, where the air is colder. Then it is chilled and so cannot hold all the vapour it has, some of which condenses and can be seen as mist. When mist is high up in the sky, we call it cloud. Now these clouds are blown along by the wind over the land; and if they come up against cold mountains, or colder air, the tiny drops that make the clouds run together, and become big drops; and these fall to the earth below as rain.

If you could follow a drop of water from the sea, up to the clouds, down in rain on to the mountains, down streams and rivers back to the sea, you would know how wonderful is God's way of watering His great garden, this world.

44. The Rainy Season.

OUTLINES.

1. *The time of the rainy season in India.*
2. *The monsoon, or trade-winds.*
3. *Why the monsoon winds bring rain.*
4. *The coming of the rain.*

In a country like England there is no fixed rainy season. Rain may fall at any time from January to December. But in India we have regular seasons of rain and of dry weather. In North India, there is generally some rain in December and January, and what are called "mango showers" in May; but, except for these rains, from October to June is the dry season. In the middle of June or beginning of July, the monsoon breaks and the rainy season begins; and from July to the end of September we have wet weather. In South India, there is also rain in November, called the north-east monsoon.

The monsoon is the trade-wind that blows steadily from the south-west during June, July, August and September. It was called the "trade-wind" because, in the old days of sailing vessels, it could always be trusted to enable merchant ships to make voyages from the south to the north and east regularly, at that time of the year. In October or November, the wind changes and blows in the opposite direction, from the north-east, and

so helps sailing ships to voyage south and west regularly. These regular winds were a great help to traders, and so were called the trade-winds,

The south-west trade-wind comes to India over thousands of miles of sea — the Indian Ocean; and so when it reaches India it is full of moisture or water-vapour. When it strikes against the Western Ghats, this warm wind is cooled by the cold rocks, and as a result it can no longer hold the water-vapour it carries, which condenses and falls in rain. The wind blows on across the hot plains of India until it reaches the great Himalayan range of mountains, when the same thing happens again, and heavy rain falls on the hills. All this makes the air above the Indian plains cooler, and the regular monsoon rains set in all over India.

Before the monsoon breaks, it is very hot and dry. The ground is baked hard like a brick, and no farming can be done. How glad the people are when they see the black thunder-clouds coming from the south-west, till they burst in storms, and the refreshing, life-giving rain falls in torrents! Then the farmers get busy ploughing, grass and trees revive, and the thirsty land rejoices. And well may all be glad; for if the monsoon fails, famine follows.

45. The Rainbow.

OUTLINES.

1. *What we see always and for nothing, we cease to see.*
2. *The rainbow is uncommon, so we look at it when it comes. Its beauty.*
3. *What a rainbow is.*
4. *A sign of hope.*

If we had to pay a rupee to see a sunset, we might think it was worth looking at. But as sunsets are to be seen free, few people stop to look at them, though they are much more wonderful and beautiful than the scenes in a theatre or the pictures in a cinema, which people rush and pay to see. For if we see beautiful things constantly, we at last cease to see them, though we may stop to stare at something that can be seen only very seldom. So people who do not turn their heads to look at the moon, or a sunset, or get out of bed to see the dawn, will run to look at a comet, and stop to stare at a rainbow. What I mean is, with most people a thing must be either rare or dear, before they will bother to see it.

This brings me to the rainbow. It is true that we have not to pay to see a rainbow; but rainbows do not come very often, and so they are uncommon enough to make us

stare at one when we see it. And a rainbow is well worth staring at, for it is a very beautiful sight. It appears in the sky when the sun is shining and it is raining; and is a perfect arc or half circle of light of lovely colours. When it appears, some one is sure to cry out with pleasure and wonder, "O look! there is a rainbow." And we do look at it until, as the rain stops or the sun is hidden by a cloud, the rainbow fades away. A great English poet, called Wordsworth, has a beautiful poem about the rainbow, beginning:—

"My heart leaps up when I behold
A rainbow in the sky."

What is a rainbow? Well, if you take a piece of three-sided glass or crystal (called a prism) and let a beam of light shine through it, you will see the light come out at the other side in many colours. For a beam of white light is really made up of seven colours—violet, indigo, blue, green, yellow, orange and red. The prism splits the white light into these seven different rays of light. Now the drops of rain as they fall do the same thing as the prism does, and split the white sunlight up into the seven colours, which appear as the beautiful rainbow. That is why you can never see a rainbow unless it is raining when the sun is shining, and why it fades away when the rain stops.

The rainbow is the sign of hope. Perhaps people think of it in this way because a rainbow generally appears towards the end of a shower of rain, and tells them that the rain is nearly over and it will soon be fine again.

46. Echoes.

OUTLINES.

1. *The Roman legend of Echo.*
2. *Echoes in mountains, towns, and halls.*
3. *What an echo really is.*

The old Romans used to tell this strange story. There was a nymph, or kind of fairy, called Echo, who was the daughter of the Earth and the Air. She was at first a favourite with the great god, Jupiter; but his queen, Juno, was jealous of her, and made her so that she could not speak unless someone spoke to her. Echo fell in love with a beautiful youth called Narcissus; but Narcissus loved only himself, and spent all his time gazing at the image of his face in a clear pool of water, and would not look at poor Echo. So poor Echo pined away, and was changed into a stone; but as a stone she could still repeat any words that were spoken to her. As for Narcissus, he was changed into a flower (the "Nargaz") as a punishment for his pride.

This was the way the Romans tried to explain echoes. In some places in valleys in the mountains, or in towns where the streets are shut in by tall buildings, or in large halls and rooms, the sounds we make are repeated and come back to us. When we shout against a

tall rock, the sound of our voice comes back to us; and in a quiet street in a town, you can often hear your footsteps repeated as you walk along. Some echoes are very clear and good; they repeat not only a single shout, but whole sentences. If you say, "Who are you?" the echo answers quite clearly in your own voice, "Who are you?"

What is an echo? Well, the old explanation was that it was a nymph or fairy that was in the mountain, and that mocked people when they called by repeating their words. But of course that is only a fairy tale, and we know better. Sometimes boys at play throw a ball against a high wall. The ball strikes the wall and bounces back into their hands. Something like this happens when an echo answers you. You throw the sound of your voice at the tall rock, and the sound, so to speak, bounces back from the rock into your ears. Sound does not travel very fast through the air; so it takes a little time to reach the rock and come back again to you. That is why you hear your words repeated a little time after you have said them. The Romans were right any way in this: that an echo is the daughter of the earth and the air.

47. The Carpenter.

OUTLINES.

1. *A worker in wood: what he makes.*
2. *His tools.*
3. *Skilled labour.*
4. *Pride in good work.*
5. *The carpenter of Nazareth.*

The carpenter is a worker in wood. He makes chairs, tables, wooden beds and almirahs for the house, and ploughs and carts for the farmers. Builders have to employ carpenters to make doors, window-frames, floors, and beams for the roof, when they are building houses.

A carpenter must have a lot of tools. He wants saws for sawing the wood into pieces, sharp chisels and axes to cut it, a plane to make it smooth, a "lathe" or turning-table to make it round in shape, and hammers and nails to fasten pieces of wood together.

The work of a carpenter is skilled labour. It takes a long time to learn to do the work properly. A carpenter has to learn how to use his tools; he has to have a good eye for correct measurements; and he has to think about his work. Before he can make even a chair, he must have the plan of the chair in his mind, and the skill to make it according to his plan. In India, where the caste system holds, the art of doing carpenter's work is

taught to the sons by the fathers; for the son of a carpenter generally becomes a carpenter in his turn.

It is a great thing to take a pride in the work one has to do. And an honest, clever and hard-working carpenter can take an honest pride in making good, solid and beautiful things. It is not enough to make a table; the carpenter who takes a pride in his work will want to make a strong, solid, shapely table, that will be useful for many years and that will look good and sound.

There has been one very famous carpenter in history. This was Jesus Christ, the founder of Christianity. Before he went out to preach his gospel, he was the carpenter of Nazareth, a little town in north Palestine. It is said he used to make ploughs and yokes for the farmers. A yoke is the wooden collar that is put over the necks of the bullocks to keep them together and fasten them to the plough. When Jesus taught the people about God and religion, he sometimes used the language of carpenters. Once he said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my *yoke* upon you, and learn of me...........For my yoke is easy, and my burden is light." By "taking his yoke" he meant accepting his teaching.

48. The Mason.

OUTLINES.

1. *A mason works in stone. Stone cutting, shaping and carving.*
2. *Does building work; laying bricks, mixing cement and mortar; plastering, etc.*
3. *A mason's tools.*

A carpenter works in wood, and makes chairs and tables, doors and window-frames, and all things made of wood. A smith works in metals—blacksmiths making things of iron, coppersmiths things of copper, and goldsmiths rings and bracelets and brooches and various other ornaments of gold and silver. In the same way, a mason works in stone. In building a house it is the mason that cuts the stone into the proper sizes for making the walls and floors, and who places them in the proper positions. When ornament is wanted, the mason carves the stone in nice patterns or figures.

Masons also do general building work. If the house is built of brick, it is the mason who lays the bricks—that is places them in the proper positions in building

up the walls. He also mixes the mortar and cement with which the stones or bricks are fastened together. He lays the flat stones in place to make the floor of the rooms, or lays down the cement smoothly if cement floors are to be made. He plasters the walls with cement, smooths mortar or mud-plaster, and the ceilings and roof. So a mason is not only a stone-cutter, but also a builder.

A mason has different kinds of tools for his work. For cutting large pieces of stone into blocks of different sizes, he uses a very large and strong saw. This saw is worked by two men. Then he uses hammers (some of iron and some of wood—the wooden ones called mallets) and chisels, for cutting and shaping the surface of the stone blocks. He has tools for smoothing and polishing the stone; spades for mixing mortar and cement; trowels for laying the mortar on the bricks; hods for carrying bricks and stone; and flat wooden tools for smoothing the surface of plaster.

49. The Blacksmith.

OUTLINES.

1. *A blacksmith is a worker in iron.*
2. *Many "Smiths" in England.*
3. *The blacksmith's work, and his tools.*
4. *"The Village Blacksmith."*

Just as a carpenter is a man who works in wood, a smith is a man who works in metals. A goldsmith works in gold, a silversmith in silver, and a copper-smith in copper. But when we want to speak of a man who works in iron, we do not say an iron-smith but a blacksmith. Why an iron-smith is called "black" I do not know, unless it is because iron is a dark-coloured metal; for a tin-smith is sometimes called a "white-smith", because tin is a shining white metal.

The commonest surname in England is Smith. There are thousands of men called Mr. Smith there. The reason for this is that in the old days, when knights were clad in armour, there were such a number of blacksmiths employed in making iron armour and weapons. Each one was a "smith", and their children, and children's children, were called "Smiths" too.

In England every village has its "smithy", as the blacksmith's shop is called. The chief

work of the blacksmith is to make horseshoes and to shoe horses; and you will generally see a few horses waiting at the shop to be shod. The blacksmith's tools are a big fire (called the "forge"), blown by a large pair of bellows, in which he makes the iron red hot; a heavy hammer; a pair of tongs or pincers for holding the hot iron; and an anvil, which is a heavy block of iron on which he beats the red-hot iron into shape with his hammer.

The Indian blacksmith uses the same kinds of tools; but he does many other jobs besides shoeing horses.

Longfellow, the American poet, wrote a poem all about a village blacksmith. Here is a little of it:—

"Under a spreading chestnut tree,
The village smithy stands:
The smith, a mighty man is he,
With large and sinewy hands,
And the muscles of his brawny arms
Are strong as iron bands.

* * * *

And children coming home from school
Look in at the open door;
They love to see the flaming forge,
And hear the bellows roar,
And catch the burning sparks that fly
Like chaff from a threshing-floor."

50. The Postman.

OUTLINES.

1. *Humble but necessary work of the postman.*
2. *What has to be done to take a letter from one person to another.*
3. *The postman part of the system that connects people all over the world.*

The postman is a very humble worker; and, especially in the country where he has to go long journeys on foot, he has a tiring job. But he is an important part of a great system, which would break down but for him.

Just think what a lot of things have to be done so that we can get our letters every day, and send letters to our friends in far-off places. When you post a letter, a postman has to come at a fixed time to open the letter-box and take all the letters and post-cards he finds there to the post-office. There clerks sort the letters, and stamp them, and put them into different bags to go to different places. All these bags are carried to the railway station at the proper time in a post-office van, and handed over to the guard of the train to be

put in the mail-van. The train starts on its long journey, and all the way clerks inside the mail-van are arranging the letters and bags, so as to give them out at the right stations. When the train reaches the station of the town to which your letter is addressed, the bag with all the letters for that place is handed out of the train. It is then taken in the post-office van to the head post-office, and then the bags are opened, the letters taken out, stamped and arranged, and done up in packets for postmen to take out. One postman takes your letter in his packet, and finds the house of your friend to whom you wrote, and at last gives him your letter.

So the postman is the first and last link in the long chain that connects you with your distant friend. One postman first collects your letter, and after it has made a long journey, another postman at last gives it to your friend. So postmen do very useful work. They are part of the great system by which people in all parts of the world can keep in touch with each other.

51. The Policeman.

OUTLINES.

1. *How the Police force began in England.*
2. *The English policeman.*
3. *The work of the Police.*
4. *The Indian Police.*
5. *The policeman stands for the Law.*

Up to the year 1829, that is only about a hundred years ago, there were no policemen in England. Before that, old watchmen (very often men too old to work any more) went about the streets of the towns with lanterns at night, like our Indian chowkidars, to see that all was safe. But they were of not much use, and very often spent most of the night sleeping. In 1829 the first London Police force was made; and because it was Sir Robert Peele, afterwards Prime Minister, who brought the bill into Parliament, policemen in England are often called "bobbies", because "Bobby" is the short or pet name for Robert.

The English police force is now one of the finest in the world. Even the common policemen are well-educated, clever men; and they are all very tall and strong. They are also noted for their politeness, their kindness to people in trouble, their good humour in

managing large crowds, their courage, and their good work.

The duty of the police is to keep order and see that the law is obeyed, to find out crimes and arrest criminals, and to protect life and property. They also have other duties, such as looking after the traffic in city streets. The only weapon a policeman carries is his "truncheon", a short, strong, heavy stick; but he does not often use it. When, however, policemen have to take up dangerous criminals, they are allowed to carry revolvers.

The British brought their police system in India; and there is a regular Indian police force. Most of the police are Indians, only the head officers, like the Inspector-General, Superintendents and some Inspectors, being Europeans. The duties of the police here are the same as in England.

It may seem strange that people obey a single policeman. When he puts up his hand on the road, carriages and motor-cars must stop. When he arrests a man, the man generally obeys, though he knows the policeman is unarmed. The reason for this is that the single policeman has all the force of the law behind him. People are not afraid of him as a man; but they are afraid of the great power of the law that he stands for. So a few unarmed policemen are able to keep order, as a rule, and keep us and our houses safe.

52. The Sailor.

OUTLINES.

1. *The sailor belongs to a sailing ship.*
2. *Sailing ships—their kinds—how worked.*
3. *What a sailor has to know to work a ship.*
4. *A sailor's life hard and dangerous.*
5. *Yet the sailor loves the sea.*

A sailor is properly a man who knows how to work in a sailing ship. Nowadays there are not many sailing ships left, for their place has been taken by steam-ships. And an old sailor would say that the crews who work on steam-ships are not sailors at all, and know nothing about seamanship, or the management of ships.

Before steamers were invented, all ocean ships were sailing ships; that is, they were moved by the wind blowing their sails. There were different kinds of ships. The biggest were ships and barques, three-masted vessels; then two-masted ships, called schooners and brigs. In the navy, the largest were called men-of-war; smaller but faster vessels were cruisers; and there were many more.

These ships differed not only in size and the number of their masts, but also in the number and shape of their sails, and their ropes—that is, their rigging. And it took

long experience for a sailor to know all these points, the names and uses of the hundreds of different ropes, and the dozens of different sails, and how to furl and unfurl them, and when. The sailor, too, had to know the signs of the weather so that he might know when storms were coming; and he had to study the charts, and to know where it was safe to go — though this part of the work was the job of the captain and officers more than that of the common sailors. Nowadays the chief workers on a steamer are the engineers; the "sailors" have no rigging or sails to attend to, and so are not sailors in the old sense, though there are still sailing ships in use.

A sailor's life is a hard and rough one; and it is dangerous. We landsmen have little idea what it must be to climb the tall masts in a storm to furl the sails, when the ship is rolling and pitching like a mad thing, the wind is icy cold, the rain is pouring down, and it is pitch dark. And sailors are always in danger of shipwreck or sinking in a storm, of fire, or of dying of thirst in a calm.

Yet the sailor is a brave and jolly fellow. He often grumbles; but he loves the sea-life so much that he will not leave it. He sings:

"And white waves heaving high, my lads,
The good ship tight and free —
The world of waters is our home,
And merry men are we."

53. The Farmer.

OUTLINES.

1. *The farmer knows his work.*
2. *An important worker, as he supplies the nation with food.*
3. *His varied work through the year.*
4. *A simple, healthy, useful life.*

In India, the farmer is generally a humble, simple villager, who has had very little or no schooling, and who does not even know how to read and write. So people who live in towns rather look down on him, and call him ignorant. But he is not ignorant of his work, though he may not study like a student. He knows his land thoroughly, and he knows how to make it bring forth good crops. He has got his knowledge of farming from his fathers, and has learnt it by practical experience. And so he is a skilled workman, who knows many things of which town-dwellers are quite ignorant.

And he is an important man. Without him we should starve. The whole nation depends on the farmers for food. If they did not work, where should we get our bread, rice, sugar, fruit, vegetables and milk from? The town-dwellers, however clever they are, would soon starve if the farmers did not send their wheat and maize, milk and eggs, rice and vegetables into the markets.

The farmer's work is varied by the seasons. When the first monsoon rains have softened the soil, he sets to work ploughing his fields and planting maize or Indian corn, sugar-cane and cotton, for the *kharif*, or autumn, harvest. In the autumn these crops are ready, and the farmers are busy in the fields cutting the sugar-cane, picking the cotton, or gathering the corn cobs from the maize fields. When the ground is cleared, the farmers at once plough the land up again and sow wheat for the *rabi*, or spring, harvest. The wheat is reaped in March and April, and threshed and winnowed. By that time the hot weather has begun, and the ground becomes so hard and dry that it cannot be worked. This is a slack time for the farmers; though of course they still have to look after their cattle, sheep and goats. Cows and goats they keep for milk, bullocks for drawing ploughs and carts, and sheep for wool. When the monsoon breaks again in June or July, the busy year begins again.

So the farmer's work is healthy, for it is all done in the fresh open air, and is varied. He gets up before dawn, works in the fields all day, and gets to bed soon after sunset. It is a simple, healthy and useful life.

55. Gardens.

OUTLINES.

1. *Famous gardens.*
2. *English gardens.*
3. *Gardens for use and pleasure.*
4. *Gardening a healthy and interesting hobby.*

Men have always made and loved gardens. The Bible story says that when God made the first man and woman, Adam and Eve, He put them into a beautiful garden He had made in Eden, to look after it. So the first man was a gardener. But they lost their beautiful garden, because they disobeyed God by eating the fruit of a tree that He had told them not to touch. Whether this is true or not, men have loved gardens from the earliest times. The ancient Egyptians, who lived thousands of years ago, were very fond of gardens, and the nobles always laid out fine gardens round their houses. Nebuchadnezzar, king of Babylon, made the famous "hanging gardens" of Babylon. Hafiz and Sadi wrote poems about the Persian gardens, with their roses and bulbuls. And the Moghals made many fine gardens in India,

some of which still remain, like Shalimar Bagh in Kashmir, and its copy, Shalimar at Lahore.

The English are very fond of gardens, and every Englishman will sooner or later make a garden about his house wherever he lives, if only he can get a bit of land. The great noblemen's houses in England are set in the midst of fine parks and gardens of flowers and vegetables, of which they take great care.

Gardens are kept for use and pleasure. In what is called the "kitchen-garden", vegetables for the house are grown, such as potatoes, cabbages, cauliflowers, peas, beans, turnips, and many more. In the orchard, or fruit-garden, fruit trees grow, such as apples, pears, plums, goose-berries, etc. The pleasure gardens are filled with smooth grass lawns and beds of beautiful and sweet-smelling flowers. Here one can rest and read and chat with friends, with beauty all round.

Gardening is a healthy and interesting hobby. It gives open air exercise; and the study of the habits of plants and the constant watching of beautiful things, refine and soothe the mind.

54. The Gardener.

OUTLINES.

1. *Gardening the most ancient trade.*
2. *A gardener has to know much—about plants, soils, manures, seasons, weather.*
3. *He must have certain virtues—patience, foresight, industry, method.*
4. *His life should be happy.*

The gardener belongs to the oldest trade in the world. The Bible says that when God made the first man and woman, Adam and Eve, He put them into a beautiful garden He had made in Eden, to care for it and look after it. So Adam was the first gardener; and the poet Tennyson speaks of him and Eve as "the grand old gardener and his wife". Gardeners should be proud of their work, for it is the oldest of all.

A good gardener has to have a good deal of knowledge. He must know plants—what they are good for, what kind of soil and climate they like, how they grow. He must know that potatoes like sandy soil, and will not grow in heavy clay; that roses like clay, and will want a lot of water; that other plants must be kept dry; and so on, and so on.

He must also know a lot about soils, and how to mix them to suit different plants. And he must know the different kinds of manures, and how and when to use them.

He has to study the habits of different plants, for if he treats them all alike, some will be sure to die. He must know which should be pruned, and which not, and when the pruning is to be done. He must know the seasons of the year—when to sow, when to expect the flowers, and when the fruit.

And he must know something of the signs of the weather, or his plants may be killed by frost if they are not sheltered, dried up by the hot sun, or rotted by too much rain.

To be a good gardener, you must have certain virtues. A gardener needs patience. He must be willing to wait for plants to grow, flower and fruit. It is no use digging up your plants every day to see how they are growing. A gardener needs foresight. He must be able to look ahead, and plan beforehand for the changing seasons. He must be industrious, for his work is heavy; and he must be methodical and regular in doing his work.

A gardener's life should be a happy one; for it is quiet and thoughtful, and he is always surrounded with beautiful things.

56. Flowers.

OUTLINES.

1. *The way in which men have made flowers more beautiful.*
2. *Many kinds of beautiful flowers.*
3. *Flowers make seeds and fruits.*
4. *Flowers are beautiful because God loves beautiful things.*

There are many thousands of different kinds of flowers. Though some are small and scarcely noticed, all are interesting, very many are pretty, and some are very beautiful indeed. All flowers, of course, were at first wild flowers; but from very early times men have so loved flowers, that they have grown the prettiest in gardens, and by giving the plants regular water and rich soil, and in other ways hard to explain, they have made the flowers larger and more beautiful, and have even changed their colours. There is a great difference between the small wild rose with its faint scent, and the splendid roses in the garden—large flowers, with very rich scent, and many different shades of colour, from pure white, through cream-colour, yellow, and pink, to deep crimson and red.

The rose is called the queen of flowers; but there are many other beautiful flowers

grown in gardens for their beauty, such as lilies of different kinds, chrysanthemums, daisies, narcissus, jasmine, geraniums, sweet-peas, and hundreds more. And many trees bear beautiful, and sometimes sweet-scented, flowers, like the Flame-of-the-Forest, the Pagoda tree, the Amaltas, and the Lilac. And many of the fruit-bearing trees, like the apple, pear and peach, have pretty flowers.

The object of the flowers of a plant is to make seeds and fruit. It is the plant's way of making other plants of the same kind—its way of having children. No fruit without a flower; first the flower, and then the fruit.

But this does not explain why so many flowers are beautiful. Many flowers are quite small and plain, and have little beauty, and yet they make seeds just as well. Why are some so lovely? I think it is because God, Who made them, is Himself beautiful, and loves all beautiful things. Just as men grow flowers, not for use, but for their beauty, so God made them beautiful for the same reason. We love their beauty because we are God's children, and have some of His spirit in us.

57. Deserts.

OUTLINES.

1. *Description of a desert.*
2. *Travelling in the desert.*
3. *Caravans take advantage of oases.*
4. *The dreaded sandstorms.*

There are some parts of the world that get no rain, or so little that hardly any plants will grow there. Such places are great wastes of dry sand and bare rock, stretching sometimes for hundreds of miles. They are called deserts. Two of the largest deserts of the world are the Arabian Desert, and the Sahara Desert in North Africa. They are very hot, for the sun beats down on them all day from a cloudless sky, and there is no water or trees or grass to cool the air. People think the Sahara Desert was once the bottom of a shallow sea, and that is why it is covered with sand.

Travelling across these deserts is very hard work, and it is dangerous. Of course carriages and carts cannot go, because there are no roads and they would sink in the sand. And there is no animal that

can make a long journey across a desert except the camel. That is why it is called "the ship of the desert". Camels can do it because they can go a long time without food or drink, for they carry water in their stomachs and food in their humps.

When people want to cross a desert, they form a caravan, for it is dangerous for a man to go alone. They all ride on camels, and have to carry plenty of food and drink. Even then they could not do it, if there were not what are called "oases" in the deserts; that is, places where there are springs of water, and where palm-trees and grass grow. If they can travel from one oasis to another, it makes the journey easier.

A great danger in desert-travelling is a sandstorm. Sometimes a great wind blows, and lifts the sand in huge dark clouds. The air becomes so thick that one cannot breathe; and sometimes whole caravans are buried in the sand, and men and camels are smothered to death.

58. The Ganges.

OUTLINES.

1. *From its source to Hardwar.*
2. *From Hardwar to Allahabad.*
3. *Benares.*
4. *Joined by the Brahmaputra: the Sundarbans. Calcutta.*

The Ganges is the largest and most famous river in India. It rises in an ice-cave, known as Bhagirathi, in the Himalayas, and rushes as a roaring mountain torrent to Gangotri, which is more than 10,000 feet above the sea. About 130 miles from its source, it receives the river Alaknanda, and then flows into British India near the little town of Hardwar. To the Hindus, the Ganges, or Mother Ganga, is a sacred river; and many pilgrims travel to Hardwar every year to bathe in the holy waters and worship in the many temples of that little town. At Hardwar, the Ganges is a fair-sized stream of clear, blue water.

From Hardwar, the Ganges flows south-east past Farukabad to Cawnpore, and thence to Allahabad. At Allahabad it is joined by the Jumna, itself a large river, which also rises in Garhwal in the Himalayas, near the source of the Ganges itself. Both the rivers are looked on as sacred, and the place where their waters join is a favourite

place of pilgrimage. It is thought to be a pious act to bathe in at the junction of the waters; and many pilgrims flock to Allahabad every year for this purpose.

After leaving Allahabad, the river flows eastwards past Mirzapur to Benares. Benares is the most holy place on this holy river. It is a city of temples, and is always crowded with pilgrims, who come there from all parts of India to bathe in the river and worship in the temples. Many pilgrims come there to die, for to die at Benares, and to have one's body burnt on the bank of the Ganges and one's ashes cast into its water, is a great ambition with pious Hindus.

From Benares, the Ganges, now a great river, flows on past Ghazipur, Patna, Monghyr and Bhagalpur, until, 140 miles from the sea, it joins with another great river, the Brahmaputra, to form the Sundarbans, the biggest delta, or river mouth, in the world. On its most western branch, the Hugli, stands the great city of Calcutta, the largest in India, and the second largest in the British Empire. Up the river to Calcutta come the steamers and great liners from England and all parts of the world. Eighty miles lower down, it empties itself by its many mouths into the Bay of Bengal.

59. An Indian Village.

OUTLINES.

1. *India a country of villages.*
2. *Villages differ, but village life much the same.*
3. *How a village is built.*
4. *The people of the village, and their work.*
5. *Village social life.*

In spite of big towns like Calcutta, Bombay, Madras, Lahore, and others, by far the larger part of the people of India still live in villages and work as farmers on the land. Indeed, India is a country of villages, and most Indians are villagers.

Villages differ in different parts of India; for the people of India belong to different races and different religions, and live in very different climates. But the village life in some ways is much the same all over.

Sometimes villages are enclosed in a mud wall. The houses are really mud or wooden huts, with flat mud roofs. They are not built or placed on any plan, and the village streets that divide them are narrow, winding lanes, generally crowded with goats and dogs and playing children. The houses are built close together and are often joined to each other. Round the villages old trees grow, which give shade and make the

air cooler; and if they are fruit trees, like mangoes, they give the villagers fruit. The country all round is the fields farmed by the villagers.

The villagers are nearly all farmers. In South India each farmer owns the land he tills, and one of the eldest of them is the *Patel*, or head-man, of the village. In North India, the farmers are generally tenants of some zamindar, and pay him rent. Besides the farmers, there is sure to be a *bania*, who keeps a village shop and lends money (at very high interest). And there will be a village *mistri*, who mends ploughs and carts and does a bit of building. He is often paid in food. There may also be a cobbler, who makes and mends shoes. In old days there was also a village weaver; but nowadays the villagers buy their cloth mostly from the towns.

As a rule, the women are not in purdah, but do a good deal of work in the fields with their husbands. Their great meeting place is the village well, where they go daily to draw water and gossip. The men sit together in the evening after their work is done and smoke the *hookah* and chat under the village tree. So the villagers live their simple quiet life, far from towns, much as their forefathers did many hundreds of years ago.

60. The Daily Life of an Indian Villager.

OUTLINES.

1. *The morning.*
2. *Afternoon and evening.*
3. *The daily work changes with the seasons—ploughing, sowing, reaping and tending his herds and flocks.*

The Indian villager is "early to bed and early to rise", for he goes to bed at sunset and gets up at dawn. This makes him healthy, but I don't know whether it makes him also wealthy and wise. Before sunrise he is up, and has his early morning tea (at any rate he does in North India) and his *roti*. Then the cows are milked and sent out to graze in charge of a boy or two. The farmer then starts out for the fields to do his daily work—ploughing, sowing, weeding, watering, or reaping—according to the season.

About noon his wife or daughter (who has been busy cleaning and cooking at home) brings him his midday meal to the fields. And he sits under the shade of a tree and eats it, and may take a rest and a nap if it is hot. Then to work again till sunset, when he trudges home over the fields to the village for his evening meal. When that is over, he sits a while smoking the *hookah* and chatting with his brother farmers—in winter round a

fire, and in summer under the village tree. Soon after it is dark, he is asleep; for he is no reader, and lamps are dear; moreover he is healthily tired, and he has to be up before dawn the next morning.

So goes his simple daily life: but his work changes with the seasons, and is not so deadly dull as the life of the weaver in the cotton mill. When the monsoon has broken in July, and the earth is softened by the rain, his daily work will be ploughing. He will march off to the fields in the early morning with his plough over his shoulder, and his two bullocks before him, and plough the moist soil all day. Then will come planting and sowing for the *kharif*, or autumn, crop. In the autumn he and his boys and women-folk will be busy in the fields all day reaping the maize, picking the cotton, or cutting the sugar-cane.

When that harvest is over, he will be ploughing again, and then sowing wheat for the *rabi* crop, which will be reaped in the spring. Besides all this, all the year he will have his cows and bullocks and buffaloes, his sheep and his goats to attend to.

"Toiling—rejoicing—sorrowing,
Onward through life he goes;
Each morning sees some task begun,
Each evening sees it close."

61. The Bullock-Cart.

OUTLINES.

1. *The old-fashioned East.*
2. *The bullock-cart described.*
3. *An aeroplane.*
4. *Contrast between new and old ways.*

In the East things change very slowly, especially in the life of the country village. The Indian farmer to-day uses the same kind of ploughs and carts and methods that his forefathers used hundreds of years ago; and the potter turns the same old-fashioned wheel.

> "So India keeps her old-world past;
> What first she was, she is at last,
> The ancient ways remain;
> As in old days, so is it now—
> The same old wheel, the same old plough,
> The same old bullock wain".

The Indian bullock-cart is a heavy, clumsy thing. It is made all of wood, with thick, lumbering wooden wheels without any springs. You see it, loaded with *hoosa*, or sugar-cane, or corn, drawn by two patient white bullocks, crawling slowly along the road. Its wheels creak as it jolts over the ruts, and lumbers heavily along. The

farmer who drives it, sits on the pole in front or on the top of the load, half-asleep. Now and then he wakes up to curse the bullocks, or prod them with his stick, or twist their tails. But neither he nor his bullocks are ever in a hurry.

One day I was watching one of these old carts lumbering along the road, when I heard a loud humming noise in the sky. I looked up, and there was an aeroplane, high up, flying along. It hummed like a great bee, and glittered in the sunlight like a dragon-fly. It was flying very quickly — I dare say it was going at the rate of eighty miles an hour. And it looked a very beautiful and strong thing. At last it passed out of sight; but for some time I could still hear its hum, growing fainter and fainter, till it was gone.

What a contrast between that swift, beautiful thing, flying in the sky like a bird, and the slow, clumsy, old-fashioned bullock-cart on the road below. In India you often see these contrasts, between the slow, old-fashioned East, and the swift, new ways of the West.

62. A Journey by Train.

OUTLINES.

1. Leaving Dehra Dun.
2. The Dun Valley scenery.
3. Hardwar. 4. Saharanpur, and dinner.
5. Noisy Ambala. 6. Lahore.

Let us fancy we are travelling from Dehra Dun to Lahore. We get down to the Dehra Dun station in time to catch the 1-50 p. m. train. We find seats in a carriage of the waiting train, see our luggage put in, and then settle down for the journey. The guard blows his whistle and waves his green flag, the engine slowly begins to move, and we glide out of the station.

The country of the Dun Valley through which we are passing is pretty, and so we amuse ourselves by looking out of the carriage windows. As the train winds away eastwards, we can see to the left the lower Himalayan hills and even the white houses of Mussoorie, while to the right is the Siwalik range. We pass by green fields and then through beautiful forests; and everything looks very bright and pleasant in the afternoon sunshine.

After some hours, we run through some tunnels and come to the sacred town of Hardwar where the train stops. Even from the train, we can see the clear, green waters

of the Ganges, and some of the little Hindu temples on its banks. We may see a troop of pilgrims tramping along the road; for Hardwar is a holy place, and many come to bathe in the sacred river and worship in the temples. It is crowded with sacred monkeys, and many of them come to the station to meet every train, and sit on the line or jump on the carriage roofs, begging for bread and fruit.

After we leave Hardwar, we have passed through the Siwalik hills and are journeying over the plains of the United Provinces. At the little junction of Lakhsar, the train is reversed; and when we start again we seem at first to be going back on our tracks. About 8 p. m. we reach Saharanpur, and here the train waits half an hour so that we can get our dinner.

When we start again, we begin to think of going to bed; but it is no use getting to sleep before we have passed Ambala, which we reach about 10 p. m. For Ambala is about the noisiest station I know. The platform is crowded with people talking, laughing, shouting and making a dreadful din: cries of "Musalman Pio", "Hindu Pio", "Ghanderi", "Doodh gurrum, gurrum; gurrum, gurrum doodh," make sleep impossible.

At last we get to sleep, and wake up next morning in the Panjab. And about noon, we roll into the big, hot, noisy station of Lahore.

63. The Motor Car.

OUTLINES.

1. *Motor cars very common now.*
2. *Because they are now so perfect,*
3. *and because they are cheap.*
4. *They go very quickly and are easy to manage.*
5. *Used for all kinds of things.*

Motor cars were invented only about thirty years ago; and even fifteen years ago there were not many in India. Then Indian and English gentlemen drove about in carriages, traps and buggies, drawn by horses. But nowadays you hardly see in the streets of a big town any horse-carriages, except the common tongas; for all the people who used to keep horses and traps, now have motor cars. Motor cars are now so common, that even the villagers do not bother to look at them as they rush along the roads; whereas a few years ago they stared at them in wonder, or ran away in fear.

One reason why motor cars are so much used now is that they are such perfect and trustworthy machines. The early motor cars were very clumsy and rather slow, and they often broke down. But now they are

well made, and run smoothly and very quickly, and give very little trouble. A good car will run thousands of miles without wanting any repairs.

Another reason is that they have become so cheap. Of course, the best cars, like the Rolls-Royce, still cost a lot of money, and only rich people can buy them; but there are many good cars that even men who are not rich can buy. The American Ford car is the cheapest, and, though it is not pretty, it is very useful and can do a lot of hard work.

When you have once had a motor car, you do not want to go back to a horse and carriage; for a car goes much more swiftly, and it can travel for hundreds of miles without getting tired. Also nowadays it costs less to keep a car than a horse. Some cars can go fifty miles an hour—faster than most railway-trains in India. They are also easy to manage, for one can soon learn to drive.

(Motor cars are used not only for pleasure, but also for business, for carrying goods, and, in the army, for carrying troops and supplies.)

64. Lighthouses.

OUTLINES.

1. *Lighthouses built to warn sailors of danger.*
2. *What a lighthouse is like.*
3. *The lighthouse-keepers.*
4. *Every lighthouse is known by its light.*
5. *Their great usefulness.*

One of the great dangers to ships and steamers at sea are rocky shores, and sunken rocks on which ships may be driven by sea and wind, and sandbanks where they may stick because the water is shallow and be broken to pieces by the waves. In the day time sailors can see some of these dangers and keep out of the way; but in the dark nights, if they get out of their course, they may be wrecked, because they can see nothing. So lighthouses are built along rocky coasts and on sunken rocks, to warn sailors of the danger.

A lighthouse is a tall tower built of stone. On the top of the tower a great lantern is made—a frame of steel holding great plates of clear, strong glass. Inside this lantern, which is as big as a good-size room, is the lamp, set round with great glass and polished metal reflectors to increase the

light. Oil is generally used in the lamp, but sometimes gas or electricity.

A lighthouse is looked after by two men, who live in rooms at the top of the tower below the light. Lighthouses are built very high, partly in order that the light can be seen at a great distance, and partly to keep the light and the men out of danger of the waves when the sea is stormy. The life of lighthouse-keepers is very lonely, for they often see no one for weeks; and so they are never kept long at a time in one lighthouse, but after a few weeks allowed to go home and other men take their place. It is their work to light the great lamp at night and to see that it burns well and steadily.

A ship's captain can always tell, when he sees a light at night, which lighthouse it belongs to; because lights are not all the same. Some are steady lights; many are revolving lights; that is, lights which turn round, and shine and stop shining every few moments or minutes. The captain watches the light, and if it appears every half minute, he knows it is one lighthouse; if it appears every fifteen seconds he knows it is another; and so on.

Lighthouses prevent hundreds of wrecks and so save thousands of lives every year.

65. A Visit to a Circus.

OUTLINES.

1. *The circus arrives.*
2. *The circus tent.* 3. *Horse-riding.*
4. *The wonderful elephant.*
5. *The clowns.*
6. *Tricks by dogs and monkeys.*
7. *The lion-tamer.*

Yesterday morning a circus came into our town in a grand procession, with a band playing, horses and donkeys, an elephant and a camel and other big animals led along, and a lot of big vans drawn by horses, from which came roarings and all kinds of queer sounds. We boys were wild with excitement, and we got our fathers to let us go to see it last night. We had a grand time.

The circus people had taken the big field outside the town, where they put up their big tent. I tried to slip in underneath without paying; but the man caught me, and we all had to pay to go in. Inside, the seats were arranged in a huge circle round an open place, which was covered with tan. It was all lit up with big lamps, and there was a big crowd there to see the sights.

Then came a grand procession of animals, and men and girls all dressed up very finely, round the ring: and then the show began. The band played all the time.

First came in six fine horses, and on their backs five men dressed in red, blue and yellow, and a girl dressed very grandly. The band played a dance tune, and all the horses went round dancing in tune to the music. Then the riders got up and stood on the backs of the horses, which started galloping: and as they galloped, the riders jumped from horse to horse, and turned somersaults in the air, and came down on their feet on the saddles. It was very fine, and we cheered till our throats were sore.

Then the elephant was brought in, and did a lot of funny tricks. He sat down on a tub, and read a newspaper; he stood up on his hind legs and danced; and he took a man's hat off with his trunk and threw it up in the air.

Then two very funny clowns came, with their faces painted, and made silly jokes, and played such tricks on each other that we laughed till our sides ached.

There were also performing monkeys and dogs that played wonderful tricks. But the great thing was to see the tame lion made to do all kinds of things by a fine man in a long coat with a long whip. I guess he was pretty brave.

We had a very happy evening, and I was sorry when it was all over.

66. Milk.

OUTLINES.

1. *Milk—a perfect food.*
2. *Cream.* 3. *Butter.*
4. *Cheese.* 5. *Butter-milk.*
6. *Curd.* 7. *Milk-puddings.*
8. *Animals whose milk men drink.*

Milk is one of the most important of human foods; and it is the only food young babies can take. For children, it is a perfect food; there is in milk alone all the food that is needed to make a child grow and keep healthy. For grown-up people, milk is still good and necessary: but they need solid foods as well. But it is the best kind of food for grown-up people when they are ill; and in some diseases, like enteric fever, it is the only food they can take without danger.

Milk contains a lot of fat; and when milk is left to stand undisturbed for a few hours, this fat rises to the surface, and we call it cream. We can easily separate the cream from the milk, by skimming it off with a spoon. The milk that is left behind is called skimmed milk. Cream is very rich and is very nice to the taste. It is used in tea, and for making some kinds of puddings; and it is also eaten with fruit.

From cream we make butter. The cream is warmed and put in a wooden tub called a churn, which can be moved and rolled about. After being shaken for sometime, say half-an-hour, in the churn, the cream becomes thick and solid and turns into butter. Butter is a very healthy food, and is regularly eaten by Europeans with bread. In India, butter is generally turned into ghee by boiling, and ghee is used in most Indian dishes.

From cream, also, cheese is made, which is a wholesome food, and eaten in large quantities in Europe and America.

The thin watery milk left after making butter and cheese, is called butter-milk, and is a pleasant drink in the summer, of a rather sour taste. It is good for keeping the blood pure.

Another way of taking milk is to turn it, by adding certain acids, into curd. Curd is eaten largely in India, and to some extent, under the name of junket, in Europe.

Milk is also used in making many kinds of puddings, such as rice-pudding, custard, *firni*, etc.

Most of the milk men drink is cow's milk, which is the best. Buffaloes give very rich milk in India. Goat's milk is rather bitter and has a strong smell. In some lands people drink the milk of asses, camels and mares.

67. Salt.

OUTLINES.

1. *Sea-salt and rock-salt.*
2. *How salt is got from the sea.*
3. *Uses of salt.*
   (*a*) *To flavour food.*
   (*b*) *To keep meat-eaters healthy.*
   (*c*) *To preserve things from going bad.*

Common salt is found in two forms, liquid and solid. Sea-water is full of salt, and in some places there are brine-springs, or salt-springs, that flow out of the rock like ordinary streams. And salt is also found solid, like rock, and is dug out of the ground, as coal is, by mining. This form of salt is called rock-salt. There are famous salt-mines in the Salt Range in the Panjab, which are worked by Government.

Salt is got out of the sea in this way. The sea water is let into shallow pools on the shore, and is left there until the water goes off into the air in vapour, and leaves the white salt crystals at the bottom. The salt is then gathered, and as it is mixed with sand and mud, it is put into large pans and

washed, and then is melted again in clean water. This water is heated, and goes off in steam, leaving the pure white salt behind.

Salt is a very useful, and indeed a necessary thing. First, it is used to flavour food. Meat and vegetables and bread without salt would be very tasteless; and some people could hardly eat them if no salt were put in.

For meat-eaters, salt is really necessary. Meat cooked and eaten without salt will in time make us unhealthy, and even give us certain diseases.

Salt has a wonderful power of keeping things from going bad. Fish or meat kept in salt will keep good for a long time. Ham and bacon boiled in salt water and kept in brine (liquid salt) for weeks, will keep sweet and good for months. This is what Jesus Christ had in mind when he said to his disciples, "Ye are the salt of the earth." He meant that, as salt keeps meat from going bad, so good men by their goodness stop human society from going morally rotten.

68. Dress.

OUTLINES.

1. *Animals naturally provided with clothes, men had to invent them.*
2. *Dress serves three purposes:*
   (*a*) *Decency.*
   (*b*) *Warmth.*
   (*c*) *Ornament.*
3. *Dress should be neat and clean. Untidiness and too much expense in dress, both faults.*

Animals and birds grow their own clothing. Sheep are covered with wool, leopards with fur, horses with hair, birds with feathers. So they do not need any clothes. But men need clothes to protect their bare skins against cold. So they had to find some kind of dress. At first, in cold countries, they used the skins of animals, like bears. Then they found out how to make cloth, by weaving the wool of sheep, and fibres of some plants like cotton or flax (linen), or the threads of the cocoons of the silkworm.

Dress serves three purposes. It is used by civilized people for decency's sake. Savages in warm countries, who do not need clothes against cold, often go naked; but civilized people cannot do that.

Then in cold countries, dress is needed to keep up warm and protect us from cold. A bear with its thick coat can stand the cold; but men would soon die of cold if they did not cover themselves with warm clothing.

Thirdly, dress is worn for ornament. When savages take to clothes in a hot country, they do not do so for warmth or for the sake of decency, but for ornament. They think they look more handsome with coloured cloths or grasses on. And that is why also civilized people like to wear grand and costly dress. They do so to make themselves look fine.

Fine clothes do not make a gentleman; but a gentleman will always see that his dress is neat, clean and tidy, and, as far as he can afford it, in the fashion of the day. Untidiness and lack of cleanliness in dress is a fault of which we should be ashamed. At the same time, spending too much on fine clothes is foolish, and equally a fault. It is a form of vanity.

69. The Umbrella.

OUTLINES.

1. *"Umbrella" means "little shade".*
2. *The uses of umbrellas.*
3. *Umbrellas once a sign of rank. An old invention.*

The word "umbrella" means literally, "little shade"; and so the name explains what the thing is for. We use umbrellas to give us shade from the sun, or shelter from the rain.

The umbrella is a frame made of steel, fixed on a stick with a handle, and covered with cotton or silk cloth. It is so made that it can be opened and carried over the head when we want shelter from rain or sun and closed and rolled up when not needed, so that it can be carried in the hand like a stick. So it is a very handy and useful thing: and most people have one. In Calcutta, almost every Bengali walks the streets with his white or black cotton umbrella to shade him from the sun; and in rainy England, most people carry umbrellas lest they should be caught in a shower.

Nowadays people keep umbrellas for use. But in the old days the umbrella was a sign of rank, and so it is even now in some eastern countries. In Burma, only the king and the sacred white elephant were allowed to carry white umbrellas; while officials and lords had yellow, golden, red, green and brown umbrellas, according to their rank. In India, the Maratha Rajas were called "lords of the umbrella". In China, every *mandarin*, or government official, had the right of having a fine umbrella held over him as a sign of his rank. In Italy, the Doge, or duke, of Venice had a splendid state umbrella, which was carried over him when he went in processions. And even in ancient Assyria, thousands of years ago, the king sat on his throne under a grand umbrella with coloured tassels, held by an officer of the court. This shows that the umbrella is not a new thing, but a very old invention.

71. Paper.

OUTLINES.

1. *Parchment and Papyrus.*
2. *Invention of paper—due to Chinese.*
3. *Materials used in making paper.*
4. *Invention of paper as important as invention of printing.*

In old days, long before paper was made, writing was done on the prepared skins of animals. This kind of fine leather was called parchment. But the ancient Egyptians used the pith, or soft white stuff in the middle of the stems, of the papyrus plant—a kind of grass or reed which grew on the banks of the river Nile. This pith they cut in thin strips, which they pressed together to make a smooth white sheet. The word paper comes from "papyrus".

The Chinese and the Japanese found out how to make real paper, and made it from very early times. But the art of paper-making was brought to Spain by the Moors in the 12th century. It was not, however, till the 17th century, that English people learnt to make paper; and not till the beginning of the 19th century that a way was found of making paper by machinery.

Paper is made of the fibres of different kinds of plants. At first most paper was made from old pieces of cotton and linen cloth, and the best paper is still so made. Paper made in this way is called "rag-paper". But when a great deal more paper was wanted, other things were used, such as straw, some kinds of grasses, and wood. Most of the paper used to-day is made of wood-pulp—that is wood that is crushed and beaten by machinery into a soft wet mass. There are now so many books printed and newspapers published that whole forests of large trees are swept away every year to make the paper needed.

The invention of paper is almost as important as the invention of printing. For the printing press could not have spread knowledge in cheap books, newspapers and magazines, if there had not been cheap and easily made paper to print on. So when we speak of the great changes that the printing press had made, we must not forget that the printing press could have done little without the invention of paper.

70. The Clock.

OUTLINES.

1. *Time measured by the sun and the moon.*
2. *The sun-dial, the first instrument made by man for marking time.*
3. *Candles, and the sand-glass.*
4. *The clock, moved by weights or a spring.*

The clock is an instrument for measuring time. It tells us at any moment what time it is. But what really measures time for us is the sun, or rather the movements of our earth round the sun. We divide time up into years, months, weeks, days, hours, minutes and seconds. Now what we call "a year" is really simply the time it takes our earth to go once right round the sun. A month is simply the twelfth part of a year; and we divide the year into twelve parts because it takes about a month for the moon to go round the earth. A month is really a "moon-th"—a moon period. What we call a day, is simply the time it takes our earth to spin round once on itself. For convenience, we again divide this day into twenty-four hours and every hour into sixty minutes, and every minute into sixty seconds. A week is seven of these days, and so four of these weeks make a month, as reckoned by the moon.

In early days, men had to watch the sun and moon to know the time. But the sun and moon could only tell them about days and months; not about hours and minutes. The first plan to tell the time more correctly was the sun-dial; which was a round plate of metal ruled in lines to show hours and minutes, with a stick standing up in the centre. The time was told by watching the shadow of this stick as it moved round the marked plate or dial.

The English king, Alfred, measured the time by burning marked candles. Another plan was the sand-glass, or hour-glass, which was so made that some grains of sand would take a certain time (say an hour) to fall from one vessel into another.

But the clock is the best instrument for measuring the time. The first clock was made in France in the 14th century. It was moved by hanging weights. The clock moved by a spring was first made in the 16th century. A clock is a wonderful machine. A wound-up spring drives a number of wheels so made that they move the hands round on the face of the clock, and these hands as they go round point correctly in turn to the figures on the face marking the hours and minutes. Of course a clock does not mark years and months and weeks; but it marks all the hours and minutes of one day.

72. Childhood.

OUTLINES.

1. *Old people think their childhood was the happiest time of their lives.*
2. *Yet perhaps they would not really like to be children again.*
3. *But it is a very important time. "The child is father of the man."*

Old people say that childhood is the best part of life. They look back at their childhood and remember all its happy days—the jolly games, the long rambles in the country, the fun they had at school, the kind father and mother and the little sisters and brothers, the old home, the sweets and cakes they used to eat, the children's parties, the jokes they used to play, and the presents they got. When they were children, they had not to work hard to get something to eat; their mothers gave them all they wanted. Their childish troubles, as they look back on them, seem very small and silly: they laugh over them now. They had no great sorrows, no heavy burdens to carry, no dangers to face. The world to them then was a very beautiful place, and they did not know that men could be cruel and hard. They believed all that was told them, and they did not know how false and dishonest people could be. They were simple and innocent, and as happy as the

day was long. So they sometimes sigh and wish they could be children again.

Perhaps these old folk are right. And yet I think they forget many things that were not so pleasant in their childhood. Perhaps if some fairy took them at their word and turned them into children again, they would not like it. There is a funny story called *Vice Versâ* (which means "turned the other way round"), that tells of a boy who was crying because he had to go back to school after the holidays, and his father scolded him, and said, "Why, I only wish I could be a boy and go to school again." And the fairies heard him: and all in a moment the father was a little boy, and his son was a grown man like his father. And the father, in the shape of a little boy, had to go to school; and I can tell you he did not like it at all. A child's troubles may seem small to grown up people; but they are very big to *him*.

Yet, after all, perhaps childhood is the happiest time. So while we are children, we should make the most of it. And it is a very important time in a man's life; for, as a great poet said, "The child is father of the man." What he meant was, that a man's character is largely settled in his childhood. What sort of men we shall be depends on what we learn and what we do as children.

 J. B. O.

73. A Day at Your School.

OUTLINES.

1. *Getting up; early morning tea.*
2. *Morning school.*
3. *Interval, and morning meal.*
4. *Afternoon school.*
5. *Games.*
6. *Evening meal; study; and bed.*

I live in the school hostel, in a room with three boys. In summer we get up very early, about five o'clock, because school begins at half past six; in winter, when school starts at nine o'clock, we get up about half past seven. The first thing we do when we have washed and dressed, is to have tea and biscuits in the dining-room. Then we have a look at our lessons for the day. Some boys get up much earlier, before it is light, and do their lessons in the early morning; but in our room we do them mostly at night.

When the school bell rings, we all march off to school; and we are in our classes till one o'clock. I am in the 9th class, and in the first period we have the history lesson. In the next period, we go to the mathematics master; then in the third period the Head-master takes our class in English. Then comes geography, and other subjects.

At one o'clock the bell rings, and we all scamper out of school and rush off to the hostel for our meal. By this time we are very hungry, and we crowd into the dining-hall and soon get to work on the food served out to us. In our hostel it is generally pretty good, but we grumble a lot some days when the food is badly cooked. We soon finish our meal, and then run out into the play-ground, and run about and play all sorts of games.

But at two o'clock, the horrid bell rings again, and we go sadly back to our classes. In the afternoon we have drawing, and science, and other things, and we work away until the last bell rings at four o'clock.

Then hurrah! for games. I am in the football team, and we generally have either a match or practice every evening. I like this much better than dry lessons; and we get some grand games. Others play hockey; some go for walks, or amuse themselves with Indian games. A few start studying their books; but I think they are stupid fellows.

We get our evening meal about seven o'clock; and after that the hostel gates are locked, the Superintendent comes round and calls the roll, and we settle down to do our home-work. By the time we go to bed we are pretty tired, and soon fall asleep.

74. The Prize-day at Your School.

OUTLINES.

1. *Decoration of the school-hall.*
2. *Arrival of the Collector.*
3. *The Headmaster's report and the prize-giving.*
4. *The Collector's speech and the tea.*

The Prize-giving is always a great day in our school; and the last one we had was the best I have seen. The school-hall was very gay with flags, and one gentleman lent some beautiful Persian carpets for the platform. Outside, along the road leading to the school, long strings of flags, supported by coloured poles, made the place look quite grand.

We boys had to take our seats in the hall half-an-hour before the time. It was a long time to wait, and the masters had some trouble in keeping us quiet and in our places. The Headmaster and some members of the committee were waiting at the door to receive Mr. Green, the Collector, who had been asked to give away the prizes. At last we heard the sound of a motor-car at the door, and soon the Collector and the Headmaster and the other gentlemen came in and walked up the hall to the platform. We all got up and cheered, for the Headmaster had told us before to do so. Mr. Green sat down, and the

masters and the committee members, and some other visitors, also, sat on the platform.

First the Headmaster read his report. In school, he is very strict, and talks in a very grand way with a loud voice; but that day he seemed very nervous, and kept coughing every now and then. I don't much care for reports; they are generally dry. So I did not listen much. Of course when he finished, we all had to cheer; and then he asked the Collector to give the prizes. The second master got up and called out the names in a loud voice, and the prize-winners began marching up to the platform to get their prizes. We cheered every one, and Mr. Green smiled, and shook hands with each one, until I am sure he must have felt very tired. I did not go up, because I had not won a prize: though I am sure I deserved one more than some who got them.

When all the prizes had been given, the Collector made a speech. These speeches are generally rather dry: but Mr. Green was a jolly kind of man, and told us some funny stories, and made us laugh. I am sure he must be a very nice man.

After the meeting, we had a grand tea in the school field, and I ate as much as I could. So it was all quite a success.

not do his home-work, the cane; if he could not answer a question, the cane; if he was absent without leave, the cane. In fact caning was so common, that many got used to it, and cared little for it.

Caning is the best kind of punishment for some offences, and there are some boys that you can do nothing with unless you now and then give them a good thrashing. But it should be kept for the worst school-crimes, and not given often. There are other punishments that will have more effect; and different faults should have different punishments. For example, if a boy is always coming late to school, punish him by keeping him in after school is finished. If a boy does his home exercise carelessly, teach him a lesson by making him write it out carefully ten or twenty times. If he spoils or loses library books, don't allow him to use the library for a month. In the old dames' schools, a lazy boy who did not know his lessons was made to stand on a form before the whole class with a dunce's cap on his head: and for some offences, to make a boy the laughing-stock of his fellow scholars is not a bad punishment.

But whatever punishment is given, the aim of it must not be simply to make a boy suffer, but to make him a better boy.

76. Books.

OUTLINES.

1. *Books are treasuries of knowledge and wisdom.*
2. *The key is reading, which all can have.*
3. *Neglect of books.*
4. *We must choose the best book to read.*
5. *The reading habit—the pleasure and profit it gives.*

Mr. Ruskin called books "King's Treasuries". What he meant was, that, as kings keep money, gold, silver and precious stones locked up in their treasure-houses, so there are great riches locked up in books; but the riches in books are not gold and silver, but wisdom and knowledge, which are more precious than money.

Kings keep their treasure-houses locked up and keep the keys themselves; but any-one who likes can have the key that will open the treasure-houses of wisdom and know-ledge. In the story in the "Arabian Nights", called "Ali Baba and the Forty Thieves", the only way to open the robbers' cave, which was full of wealth, was the magic word, "Open Sesame". The magic word, or the key, that opens books, is reading: and any one who can read, can go in and take as much knowledge and wisdom as he can find.

If someone gave you a key and told you that you could go to the treasure-house and take as much gold as you wanted, how you would run! Yet boys at school think that learning to read is a great bore; and when they can read, very few of them read a book for the love of it. All about them are rich storehouses of wisdom and knowledge to which they have the keys: and yet they do not trouble to open the doors.

A wise man said, "Of the making of books there is no end." There are millions of books in the world, and thousands of new books come out every year. No one can hope ever to read all these books, nor a thousandth part of them. However hard we read, we can read only a few. So we must be careful to choose only really good books: for there are bad books, silly books, and useless books, as well as books really worth reading. When we begin to read, we should get some teacher or wise friend to tell us which books are the best to read. We may read good novels; but most of our reading should be serious—history, travels, lives of great men, poetry, science, and books of religious thought.

If we get into the habit of reading when we are young, we shall be thankful for it all our lives. For reading gives a man great pleasure, trains his mind, makes him think, and teaches him much.

77. Health.

OUTLINES.

1. *The value of health.*
2. *Good health necessary to happiness and success.*
3. *Laws of health:*
   (*a*) *Diet.* (*b*) *Fresh air.*
   (*c*) *Exercise.* (*d*) *Sleep.*
   (*e*) *Work.*
   (*f*) *Avoidance of bad habits.*

It is said that we do not properly value a thing until we have lost it. It is only when a friend dies, that we find out how much he was to us. So it is with health. When we are young and strong and have good health, we think little about it. It seems natural to us to be always well, and we cannot imagine what it is like to be ill. So we are often careless about our health, and without thinking we spoil our health by bad habits and doing silly things. It is only when we have lost our good health that we find that it was one of God's best gifts to us.

Good health is necessary to happiness and success. There have been weak and ailing people who have been happy and have done good work, in spite of bad health: but not many. As a rule, bad health means misery and failure.

आ श्री कैलाससागरसूरि ज्ञान मंदिर

श्री महावीर जैन आराधना केन्द्र कोबा

How can we keep our health? Only by knowing and carefully obeying the laws of health.

First, we must eat only good, plain wholesome food, and just enough of it: not too much and not too little. People often ruin their health by eating rich and fancy dishes, or by eating too much.

Secondly, we must breathe plenty of fresh air. Living in close and stuffy rooms, breathing foul air, and not being enough out of doors, will soon spoil a person's health.

Thirdly, we must have regular bodily exercise. If we do not, like the ploughman and the coolie, get exercise in our daily work, we must get it in outdoor games, athletic sports, riding, walking or swimming.

Fourthly, we must have plenty of sleep. Late hours and early rising will soon spoil our nerves and ruin our health. "Early to bed and early to rise make a man healthy"—whether or not they make him wealthy and wise.

Fifthly, we must work. Honest, regular interesting work, so long as it is not too heavy, will do much to keep us healthy.

Lastly, we must avoid bad habits, like drinking to excess, opium smoking, and secret vices which ruin a man's body and soul.

78. Cleanliness.

OUTLINES.

1. *Cleanliness necessary to health.*
2. *Cleanliness necessary to self-respect.*
3. *Cleanliness next to godliness.*
4. *Cleanliness of mind and heart.*

Cleanliness is necessary to health. Dirt is the mother of disease. A person who never washes, who wears dirty clothes, and keeps his house dirty, will soon suffer in health. If the skin is not kept clean by regular washing and bathing, the blood will become impure and bad health will be the result. And as the germs which cause disease breed in dirt, dirty people are sure to get dangerous, and perhaps fatal, diseases, sooner or later. If you want to keep well, you must keep your body, your clothes, and your house, very clean.

Cleanliness is necessary, too, to self-respect, and for keeping the respect of others. A man who does not wash and who wears soiled clothes, cannot feel very proud of himself: and certainly other people cannot respect him very much. In fact it is insulting to decent people to expect them to be friendly with a man

whose hands and face and hair are grimy, and whose old clothes smell of dirt. Even if he is learned and clever, we shall despise him for his dirty habits.

And yet there have been times when some people thought that dirtiness was a sign of holiness: and the more filthy and evil-smelling a saint was, the more saintly they thought him to be. What a strange idea! To think that the more dirty a man was the nearer he was to the pure and holy God! They forgot that "Cleanliness is next to godliness."

So much for cleanliness of body. But there is also cleanliness of mind and soul; and this is even more important. If we must keep our bodies clean, still more must we keep our minds and hearts clean. Sin is dirt. Goodness is cleanness. So when the Prophet was sorry for his sin, he prayed, "Create in me a *clean heart*, O God"; "*Cleanse* Thou me from secret faults"; "*Wash* me and I shall be whiter than snow". We must not allow dirty thoughts in our minds, nor foul sins in our hearts. We must be clean within as well as without.

79. Dirt and Disease.

OUTLINES.

1. *Diseases are due to poisonous germs.*
2. *These germs breed in dirt.*
3. *People of dirty habits get diseases—for example, cholera.*
4. *So cleanliness necessary for health.*

Doctors now know that many diseases are caused by tiny little creatures, so small that we cannot see them, called germs. These germs are in the air we breathe, the food we eat, the water we drink, and in our bodies too. Some germs are quite harmless, and some are really good for us; but some are poisonous, and give us illnesses which often kill us. There are many, many kinds of these bad germs, and each kind causes a different kind of sickness. One kind gives people cholera, another enteric fever, another lung disease, another plague. We may breathe them in from the air, or drink them in the water, or get them from sick people by touching them.

Now these bad germs love dirt and darkness. They breed in rotten stuff: and they breed very quickly. If dirt is left about, especially in dark corners, millions of these germs will be born; and in a few days there

will be millions and millions and millions. If this rotten stuff gets into the water people drink, then they will drink these poisonous germs, and get the diseases.

Take, for example, cholera. There are places in India where every now and then cholera becomes very bad, and hundreds and thousands of people die of it. You will always find that the people who live in these places are people of dirty habits. Their villages are full of dirt, which is never cleaned away, and lies rotting in heaps at the very doors of their houses. They rarely wash their clothes. They hardly ever clean their houses. In such places, these cholera germs have a happy time, and millions of them are bred. The people take them in the water and milk they drink, catch cholera, and die by the hundred. And the worst of it is that when cholera gets into a village, not only do the dirty people get it, but also the clean people, who catch it from the others.

So, dirt is the mother of disease. Cleanliness is the enemy of disease. And the only way to get rid of such diseases is to be clean — clean in person and clothes, clean in houses and streets, villages and towns.

80. Fresh Air.

OUTLINES.

1. *Villagers healthier than town-dwellers, because they breathe fresh air.*
2. *Impure air bad for health.*
3. *The effect of a shut-up and crowded room.*
4. *Why fresh air necessary for health.*
5. *Ventilation of houses.*

Villagers are as a rule more healthy than people who live in towns. One reason for this is that country air is fresher than the air in smoky cities. The villager is out all day in the fields, breathing fresh clean air; but the air the townsman is breathing is always full of smoke and dust and germs of disease.

We cannot live without air. If we are stopped from breathing even for five minutes, we die. No air means death at once; but bad air means bad health and certain kind of illnesses, which may kill us in the end, though they may not kill us at once.

We all know what unpleasant feelings we soon get if we stay a long time in a shut-up, crowded room. After a time, we begin to feel very sleepy, and can hardly keep our

eyes open. Then our heads begin to ache; and the longer we stay there the worse we feel. What a relief it is when we get out into the fresh air outside!

Why is this? Well, the air we breathe into our lungs purifies our blood and gives it more life. The air we breathe out is full of all kinds of dirt from our bodies, and especially a kind of gas which is poisonous. The air we breathe in is like the clean water we pour into a basin for washing our hands; the air we breathe out is like the dirty water we pour away after our hands are washed. If we are always breathing fresh air, no harm is done, because the bad air we breathe out is blown away by the wind. But if the air we breathe in is, like the air in a smoky town or a shut-up room, impure air, it cannot purify our blood; and in a shut-up room we are always breathing again the bad air we, and the other people, breathe out.

We must, therefore, keep our windows open, so that the air in our rooms is always fresh; and be as much as we can in the open air. For people who breathe bad air for a long time often get very ill and die of lung diseases.

81. Work.

OUTLINES.

1. *Idleness does not bring happiness.*
2. *Work gives us happiness.*
3. *Work gives us self-respect.*
4. *Work forms a good character.*

We sometimes think it would be very nice to have no work to do. If only we had not to go to school and do our lessons, but could have holidays from January to December! If only we had not to work in the fields, or go to the office every morning, or serve in a shop all day, how jolly it would be! And we envy the rich people who have not to work for a living, but can do just what they like all the year.

Yet, when we feel like this, I think we make a mistake. I do not know whether rich people are as happy as we think they are. Very likely they are often very tired of having nothing to do. Of course, there are some people who have too much work, or who have to do very unpleasant work. But most of us are really happier if we have regular work to do for our living, especially if the work is work we like. Idleness is not really happiness; and no one can be

happy who is idle all his days. So the first thing that work does for us is, that it gives us happiness. And the man who can really enjoy a holiday, is not the man whose whole life is a holiday, but the man who takes his holiday as a change and a rest from hard work.

Then work gives us self-respect. The idler, however rich he is, is living on the work of others. He is like the beggar in the streets, who does not earn his living by honest work, but takes the money of others who have had to toil for it. Such people cannot feel independent. They must feel rather ashamed of themselves. But the honest worker, who earns his living by honest and useful toil, can hold up his head and respect himself. Like Longfellow's village blacksmith,

"He looks the whole world in the face,
For he owes not any man."

Lastly, regular work helps to build up our character. It teaches us such good habits as punctuality, carefulness, thoroughness, perseverance, and industry.

82. Exercise.

OUTLINES.

1. *The people who need exercise.*
2. *For such, exercise necessary for health.*
3. *Different forms of exercise.*

People who have to work hard all day at manual labour, do not need any other bodily exercise. The ploughman, the blacksmith, the coolie, and the mason, find all the exercise they need in their daily work. What they want when the day is over and they go home, is rest, not more exercise. But nowadays a great many people work more with their heads than with their hands. Clerks sit on stools all day, adding up figures or typing letters; business men sit in their offices, and give orders, and talk to customers; school-boys and students are indoors in their class-rooms, learning their lessons. Such people get no exercise in their work; and so, if they want to keep well and strong, they must take exercise when their work is over.

For such people, exercise is necessary for health. If they do not use their

muscles they will become weak; if the body is always resting, it will become fat and useless. And then all kinds of illnesses may come—indigestion, weakness of the heart, bad blood, and trouble in the lungs.

Exercise can be taken in many ways. Generally, it takes the form of some game—like football, hockey, cricket, tennis, and many more. These are good games for those who cannot spare much time for exercise, because one can get a lot of exercise running about a football field, in a very short time.

Riding is a good exercise, if one can afford to keep a horse. Walking suits many people, because it is a gentler form of exercise than rough games. Perhaps swimming is the best exercise of all, because it makes one use all the muscles of the body.

Besides these, there are exercises specially meant to strengthen the muscles, broaden the chest and improve the general health—such as gymnastics and physical drill.

83. Swimming.

OUTLINES.

1. *Human beings have to learn to swim.*
2. *All should learn swimming.*
3. *Reasons:*
   (*a*) *Good exercise.*
   (*b*) *Pleasure.*
   (*c*) *Saving one's own life.*
   (*d*) *Saving lives of others.*

Most animals can swim right off the first time they go into the water. Dogs, horses, deer, and buffaloes do not have to be taught to swim. But a man cannot swim until he learns how to swim. Some one who knows has to show him how it is done.

Everybody should know how to swim. And it is best to learn when we are young. A boy or a girl can learn much more quickly than a grown-up person. Yet many people cannot swim at all. They say that even some sailors, who pass all their lives on the sea, do not know how to swim.

Why should we learn swimming? First, because it is a very good form of exercise. Indeed doctors say it is the best exercise, because in swimming all the muscles of the body are used.

Secondly, swimming gives great pleasure. How nice it is, on a hot dusty day in summer, to take off one's clothes and plunge into the cool water of a river or the sea, and to dive and swim and float until one is tired!

Thirdly, swimming may sometimes mean all the difference between life and death. We never know when we may be in danger from water. We go on a voyage, and the ship is wrecked; we go for a pleasure sail on a lake, and the boat upsets; we slip as we are walking along the bank of a river, and fall into the water. If we can swim, we have a chance of saving our life; but if we cannot swim, we are pretty certain to be drowned. So for our own safety, we should learn to swim.

Lastly, if we can swim, we may be able to save other people from drowning. How fine it is to be able to save another's life! How sad, to see a friend drowning before our eyes, when we cannot help him, because we cannot swim.

84. Kite-flying.

OUTLINES.

1. *How a kite is made.*
2. *How kites are flown.*
3. *Kite-flying contests.*

A kite is a toy, made of a light frame of bamboo, covered with paper. The frame is made of two thin strips, one long and the other short, fastened together in the shape of a cross, with two more strips joining the ends of the cross-piece with the lower end of the long centre piece, and a curved piece of bamboo strip joining the two ends of the cross-piece with the top end of the centre piece. So the shape is a triangle with a curved base. Over this frame is stretched thin but strong paper, generally coloured red, or blue, or yellow, or green. A long string is then fastened near the middle of the long centre stick of the frame, and the kite is ready for flying.

For flying a kite, a good wind is necessary. To start the kite, one boy takes it and walks some distance, while the boy who is to fly the kite stands still, holding the long string. The boy with the kite

then throws it up into the air, the curved end upwards, and the wind catches it and blows it before it. The kite-flier then pulls his string to check and steady the kite, and the kite rises higher and higher in the air; and as the boy lets more and more string out, the kite flies on with the wind. The kite-flier can govern its flying by pulling in, or letting out, the string.

Kite-flying is a favourite amusement in Japan, China, and India. Boys and men in all these countries hold kite-flying contests or tournaments. In India, these kite games are played specially at *Basant.* The game of each kite-flier is to cut the strings of the kites of the others with the string of his own kite, by making his kite fly across theirs, and then pulling his string quickly back and fore till the other's string is worn through. When a kite, thus defeated, falls, all the people watching race to catch it. It takes a good deal of skill to manage a kite properly, and the contests are very interesting to watch.

85. Blind-man's-buff.

OUTLINES.

1. *Christmas the children's festival in England. Father Christmas; Christmas tree, and Christmas games.*
2. *Blind-man's-buff a Christmas game. How it is played.*

In England, Christmas is mainly a children's festival, as it is the birthday of child Jesus, who was born in a manger at Bethlehem hundreds of years ago at that time of the year. Little children are told that Father Christmas will bring them presents on Christmas day, if they hang their stockings up when they go to bed on Christmas Eve. And, sure enough, when they wake up on Christmas morning, their stockings are full of all kinds of jolly toys. When the children get older they find out, of course, that Father Christmas, who, they are told, comes down the chimney when they are asleep and fills their stockings, is really mother and father. And about Christmas time children's parties are got up in friends' houses, and the children go and have a fine tea, with cakes and sweets and fruits; and a Christmas tree is set up,

covered with lighted candles and hung with presents for the children; and then come all kinds of children's games, which they play until it is time to bed.

One of these games is called Blind-man's-buff; and this is how it is played. One of the children is blind-folded—that is, a handkerchief is tied tightly over his eyes, so that he cannot see. The others all stand round him in a ring. He is then made to turn round three times, so that he cannot tell which part of the room he is facing. Now the game is that this blind-man has to try to catch one of the other children. But this is not so easy, because they can see and so get out of his way, and he can only feel his way about. Wherever he goes in the room, the other children slip out of his way; and to tease him, they come behind him, and push him or slap him. This is why the game is called Blind-man's-buff, because "buff" means "buffet" and buffet means a blow. There is great excitement, the children rushing about and shouting and laughing. At last the blind-man catches some one; and then that one has to become the blind-man in his turn, and so the game goes on until all are tired.

86. Kind Words.

OUTLINES.

1. *Unkind words can do great harm.*
2. *The power of words to hurt and heal.*
3. *Kind words are cheap; and are a great blessing.*
4. *Kind words come from kind hearts.*
5. *Kind words can never die.*

A proverb says, "Hard words break no bones." It means that harsh and unkind words will not hurt us; it is the unkind *deed* that does us harm. Of course a word cannot break a bone as a blow can; but we can be hurt in other ways than by having our arms or legs or skulls broken. Unkind words can hurt our hearts. And to hurt a person's heart, to wound his soul, to make him sad and unhappy, is often worse than breaking his head.

Words have a lot of power, and they can be used to help or to hurt, to wound or to cure, to bless or to curse. Unkind words can do a lot of harm and cause a great deal of sorrow; while kind words can do a lot of good and cause a great deal of happiness.

And kind words are cheap. It costs us nothing to say a kind word to one who is

sad or disappointed or in trouble. And often a kind word is more welcome than a costly present. We can often spoil a friend's happiness for a whole day by a frown, a cross remark, an unjust sneer, a bit of bad temper, or an unkind word. It clouds his sky and puts the sun out. We have no right to make others unhappy just because we feel displeased. How much better, then, to smile, to speak a cheery word, to say kind things, and so make others happy!

Kind words come out of a kind heart. Selfish people find it hard to say kind words, because they think only of their own happiness and care nothing about others. If we would say kind words, we must try to sympathise with the joy and sorrow of others, and forget ourselves. The kinder we ourselves are, the more easily, the more naturally, and the more sincerely shall we say kind words.

A children's hymn says, "Kind words can never die." It is true. They are not forgotten. Many a sad heart will remember you and say, "When I was in trouble he said a kind word to me. I shall not forget."

87. Bad Temper.

OUTLINES.

1. *Anger sometimes right; but bad temper always wrong.*
2. *Bad temper is selfish.*
3. *Bad temper due to lack of self-control.*
4. *A bad-tempered man is unhappy.*
5. *A bad-tempered man makes others unhappy.*
6. *Bad temper a habit; but can be cured.*

It is sometimes right, and even necessary, to be angry. He is a coward and a mean selfish person, who is not angry when he sees a wrong done to an innocent man, or a little child beaten and starved by cruel parents, or a dumb animal tortured by brutal men. Anger is sometimes right, and holy. But we cannot find even one good word to say for bad temper. That is always wrong, and generally foolish.

Bad temper is always selfish. A bad-tempered person is very nice if you always let him have his own way. But if you cross him in the smallest thing, he flies into a rage. And then he will act like a mad man, and do and say all kinds of unjust and unkind things even to his best friends.

Bad temper is due to lack of self-control. Even the best men feel vexed and cross sometimes; but they have learnt to control their

feelings, and so do not let themselves fall into a passion when people annoy them. But bad-tempered people are the slaves, not the masters, of their feelings. So bad-tempered people are weak; and are to be pitied and also despised.

A bad-tempered man is an unhappy man. How can you be happy when you allow every little thing to worry you and send you into a towering passion? They are generally sulky people, and are always fancying that others are crossing them, teasing and annoying them on purpose. They think they are injured people, with everyone against them.

And bad-tempered people make everyone else unhappy, too. You cannot enjoy the company of a man whom you can never please, however hard you try; who gets cross about everything; who can never say a pleasant thing, but is always finding fault with everything you do.

Bad temper, if it is not checked, grows into a habit; and then it is very hard to get rid of it. The cure of it is to think less of yourself and more of the happiness of others, to practise self-control, and to think more of your blessings and less of your worries. When you feel angry, keep your mouth shut and get away by yourself till you have mastered your feelings. "When angry, count twelve before you speak."

88. Good Manners.

OUTLINES.

1. *Good manners have to be learnt.*
2. *Polite behaviour is different in different countries.*
3. *But the principle of good manners—consideration for others—the same in all.*
4. *Good manners a form of unselfishness.*
5. *Good manners necessary to popularity and success.*

Good manners do not come naturally; they have to be learnt. If children were not told and shown how to behave politely, they would grow up rough and rude like savages.

Good manners are not the same in all countries, for different nations have different customs. For example, in England it is a mark of respect to take your hat off in a church, or in another person's house, or when you meet people you know in the street; but in India, it is polite to keep the hat on, and rude to take it off. In England it would be considered rude if a host asked his guests to go at the end of a visit; but in India, at any rate am[illegible] ld-fas[illegible] eople, the guests woul[illegible] rud[illegible] until their host gave [illegible] i[illegible] o so.

But these are small matters. The proverb says, "When you are in Rome, do as the Romans do"; and a polite person in a foreign country will always try to behave in a way that will not offend the people of the country. However different good manners may be in different places, the principle of good manners is always the same everywhere—it is, consideration for the feelings of others. Good manners are the mark of a gentleman; and a real gentleman always tries to consider other people's feelings. He will not say things that will hurt them; he will not speak in a rude way to offend them; he will not do things, when he is with them, that he knows they do not like.

So good manners are really a form of unselfishness. No one can have really good manners who is selfish and conceited, and who always wants his own way and seeks his own comfort. He may be outwardly polite, but he will not have the spirit of good manners.

Good manners are necessary to success in life. Rough, rude, selfish and vain people are always disliked, and can never be popular; and a rude businessman or shopkeeper soon loses his customers.

89. Good Habits.

OUTLINES.

1. *Footpaths formed by repeated walking.*
2. *Habits formed by repeated acts.*
3. *Habits form character; and character decides fate.*
4. *Good habits must be formed in youth.*
5. *Some good habits.*

The footpaths over the fields from village to village have been made by people's feet. At first there was no path, and villagers had to find their way as they could. But they naturally took the shortest, or easiest, way they could find, and by constantly walking in this way they trod down the earth and made a track, which at last became a regular field-path.

Habits, good or bad, are formed in the same manner, by repetition. The more often we do anything in a special way, the more likely we are to go on doing it in the same way. At last, to do it in that way becomes a habit, just as the earth that is constantly trodden on becomes a path.

Our habits are important, because they form our character. Character is just a bundle of habits. Repeated acts form habits; habits make up character; and our

character decides our success or failure in life. "Sow the thought, and reap the act; sow the act, and reap the habit; sow the habit, and reap the character; sow the character, and reap your fate."

Habits can be good or bad. Good habits form a good character, which means success and happiness; bad habits form a bad character, which means sorrow and failure. So we must see to it that we form only good habits.

The time when habits are formed is when we are young. Soft clay can be moulded into any shape we like; but when it is baked into brick, its shape cannot be changed. The branches of a young tree can be bent; but when the tree is full-grown, they are tough and unyielding. A child's nature is like the soft clay, or the young branch: it can be shaped, or bent, for good or evil. But when the boy becomes a man, his habits are formed and his character set, and it is very hard for him to change.

These are some of the good habits we should be forming when we are young—telling the truth, doing things at the right time, doing our work thoroughly, obeying parents and teachers, being kind to others, and keeping our thoughts and acts pure.

90. Honesty.

OUTLINES.

1. *Honesty is telling truth and doing truth.*
2. *Advantages of being honest:*
   (*a*) *A clear conscience.*
   (*b*) *Trust and respect of others.*
3. *An honest man does not ask whether honesty pays.*

Honesty is truthfulness in word and in deed. An honest man says just what he really thinks, and scorns to tell a lie. He never pretends to feel what he does not feel; if he likes or dislikes anything, he says so plainly. If he makes a promise, he is sure to keep it, even when keeping it means harm to himself. As the Bible says, "He swears to his own hurt, and altereth not."

He not only speaks the truth, but he acts truly. If he is a servant, he will do his work thoroughly and as well as he can; if he is a master, he will treat his servants fairly, and pay just wages. If he is a workman, he will come to his work at the right time and not leave off till the working day is over. He never scamps his work, but takes a pride in putting his best into every job. If he is a shopman, he will see that the goods he sells are sound and worth the money. If a business-

man, he will deal straight, pay his debts promptly, and carry out his contracts honestly. He will scorn to cheat or steal.

There are many advantages in being honest. An honest man has a clear conscience. He can look men in the face, for he knows he has cheated no one. Such a man deals straight with all.

"His brow is wet with honest sweat,
He earns whate'er he can,
And looks the whole world in the face,
For he owes not any man."

And an honest man wins the trust and respect of others. They know he would never steal a penny, and so trust him with their money affairs. They know they can rely upon him to play fair and keep his promises. His character is like rock, strong and firm — a foundation on which trust can be built. And so they respect him. Men not only dislike but despise tricksters, hypocrites, cheats and thieves. They may dislike an honest man, but they can never despise him.

So, as Robert Burns, the Scotch poet, said:—

"The honest man, though e'er so poor
Is king of men for all that."

It is said that "honesty is the best policy". But the really honest man does not think whether being honest pays or not. He is honest because it is wrong to be dishonest.

91. Thrift.

OUTLINES.

1. *Thrift, and thriving.*
2. *Thrift necessary for happiness and self-respect. The misery of debt.*
3. *Thrift means method in expenditure, and saving.*

Thrift means careful management, especially of money. A thrifty man is one who does not spend too much, and wisely saves all he can. And it is good to remember that the word "thrift" is connected with the word "thrive"; for "to thrive" means to be successful and prosperous. Thrift makes a man thrive.

Only a few people have so much money that they can spend as much as they like. Many are so poor that they find it hard to live at all; and most have only small incomes, and so have to be careful how they spend their money. If they are careless, they will spend too much on things that do not matter, and then they have not enough left to buy the things they really need to keep themselves and their families alive, in good health, and in comfort. Then they start borrowing from friends or money-lenders, and their trouble begins. For debt

is a curse, and leads to much unhappiness, and sometimes to ruin and disgrace. A man who is always in debt feels ashamed to meet his fellows; he is always worried and unhappy; he soon loses his friends, and is looked down upon and avoided as a failure.

So we must learn thrift, if we would be happy and respected. And thrift means method in spending money. If we have a small income, we should at the beginning of the month, when we get our pay, plan out carefully how it is to be spent. We must first buy the things we *must* have, like food, fuel, clothes, shelter, for the month, and set aside certain fixed sums for these things, and spend no more on them. If then we have any money left, we should set aside some of it as savings for old age, and put it in a bank or the post-office. If there is anything left after that, we may spend it on other things, that are not really necessary, but which are nice to have. But if we cannot find any money for such pleasures, we must go without them. If we do all this regularly, we shall be thrifty people.

92. Obedience.

OUTLINES.

1. *Obedience hard, but necessary to learn.*
2. *Those to whom obedience is due.*
3. *Why children should obey their parents and teachers.*
4. *Why servants, their masters.*
5. *Why soldiers, their officers.*
6. *Why subjects, their government.*
7. *But obedience to God must come before obedience to any one else.*

Obedience, or the habit of doing what we are told to do, is one of the hardest things we have to learn. But it is so necessary, that if we do not learn it, we shall make a mess of our lives.

For obedience is a part of our training — indeed the most important part.

Obedience is due from children to their parents, from pupils to their teachers, from servants to their masters, from soldiers to their officers, from subjects to their government, and from all men to God.

Why should children obey their parents and teachers? Because they are ignorant, and do not know what is best for them. If they are allowed to have their own way, they will hurt themselves and make themselves unhappy, and grow up untrained and useless men and women. Obedience is a

kind of "co-operation". This is a long word which means working together with another person. When a child willingly obeys his mother and father, he is really working with his parents in their efforts to help him and make him good, happy and useful. A disobedient child is spoiling himself by stopping wiser people from helping him.

Why should a servant obey his master? Because he has promised and is paid to do what his master wants; and if he disobeys, he is a dishonest man who is not keeping his promise.

Why must a soldier obey his officers? Because an army is of no use without discipline. If soldiers in battle do just what they like, they will be defeated, and the whole object of the army will be missed.

Why must subjects obey the government? Because if they do not, there will be no law, order or justice, and society will break up in confusion, to the damage of everyone.

But there are times when obedience would be wrong. If a master orders his servant to do a wicked deed he should not obey. Why? Because we must obey God and our conscience first. And if any man's orders are against the law of God, we must disobey man in order to obey God. Obedience to God is the first law.

93. Perseverance.

OUTLINES.

1. *What perseverance means.*
2. *Perseverance necessary to success.*
3. *Examples:—*
   (*a*) *A boy at school.*
   (*b*) *A businessman.*
4. *Bruce and the spider.*

Perseverance is a long word. It means keeping on until we succeed,—sticking to a piece of work till we have done it, in spite of difficulties, failures and defeats. It is the opposite of getting tired before we finish, being discouraged by difficulties, and giving up in despair.

Perseverance is necessary to success in anything. The proverb, 'Well begun is half done', is only half a truth. It is good to begin well: but if we do not go on well until we finish, we shall never do anything. It is easy to begin a piece of work; but it is not easy to stick at it until it is done. The Bible says, "He that endures *to the end*, shall be saved."

A boy begins to work for an examination at school. His subjects are new, and interesting. At first he finds them easy, and

works well. But after a bit, the novelty wears off. The subjects get more difficult. He loses interest, or he gets discouraged. At last he gives up regular work and wastes his time. When he goes up for examination, of course he fails.

A man opens a shop. He is full of hope that his business will succeed, and he works hard. At first things go well, and he is happy. But he gets lazy, and does not take the same interest in his shop. Or he thinks it is now quite safe, and he need not work so hard. He gets slack; his stock runs out, and he does not replace it. He is not so careful to please his customers. Gradually his shop goes down; until at last a smarter man starts a rival shop, and spoils his business.

If we would succeed in anything, we must persevere. This is the lesson of the story of Robert Bruce and the spider; and it is also the lesson of the old tale of the race between the slow tortoise and the swift hare, which was won by the tortoise by steadily plodding on.

94. Punctuality.

OUTLINES.

1. *Description of punctuality.*
2. *Unpunctuality a bad habit—easy to form and hard to break.*
3. *An unpunctual man is his own enemy and a nuisance to others.*
4. *Unpunctuality due to laziness and want of method.*

This long word, punctuality, means the habits of doing things at the right time. A punctual man gets up in good time in the morning, and is not late for breakfast; if his office opens at 10 o'clock, he is there at that time; he never misses the train; if he says he will meet you at a certain time, he will not keep you waiting. A punctual boy is never late for school; he does not hurry into the class after lessons have begun; he does not keep his family waiting at meal times; and he has his home-work done in good time.

Punctuality is a habit. We can, if we like, get into the way of doing things at the right time. But it is not easy to do this. It is much easier to dawdle and loiter and laze about. It is much easier to put

things off, and say we will do them to-morrow or next week. And because it is easy to be unpunctual, many of us get into the bad habit of always being late for everything. And when we once get into this bad habit, it is very hard to get out of it. If we do not get into the habit of doing things at the right time when we are boys, we shall go on being late all the days of our life. A good motto to keep before us is, 'Do it now'.

An unpunctual person is an enemy to himself, and a nuisance to everyone else. In school, the boy who is always late at school and behind-hand with his lessons, gets into trouble, and learns little. An unpunctual clerk soon loses his job. A businessman who is late in giving his orders, and who keeps other businessmen waiting whom he has promised to meet, soon loses his customers. And a friend who always keeps you waiting, may lose your friendship.

Being unpunctual is due to laziness, or lack of method, or both. And we must cure these faults if we want to succeed.

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it is no business of theirs what their neighbours do. It would be better if they minded their own business, and left their neighbours alone.

Such curiosity is not only foolish, but it sometimes makes mischief. For it generally leads to gossip, and idle gossip often gives rise to lies and scandal, which hurt innocent people.

All children are curious; and their curiosity is a good thing. When a child begins to notice things, he wants to know what they are and what they mean. So he is always asking questions. He is always saying, What? Why? How? When? Where? This is the way he learns; and grown-up people should always be patient with curious children, and try to answer their questions.

And there is a noble curiosity—the curiosity of wise men, who wonder at all the great things God has made, and try to find out all they can about them. Columbus could never have found America if he had not been curious. James Watt would not have made the steam engine if he had not been curious about the raising of the kettle lid. All the discoveries of science have been due to men's curiosity—their desire to know. Curiosity about great and noble things is noble curiosity.

95. Curiosity.

OUTLINES.

1. *Curiosity is the wish to know.*
2. *Curiosity about trivial things is silly, and often harmful.*
3. *A child's curiosity is its way of learning.*
4. *Noble curiosity the cause of men's knowledge of great things.*

Curiosity simply means a wish to know. When a person is curious about anything, it means he is interested in it. In itself, therefore, there is nothing wrong in curiosity. Whether it is a good thing, or a bad thing, will depend on what people are curious about.

Curiosity is often silly, and sometimes it is wrong. In villages and small towns there is generally a good deal of foolish curiosity. People with nothing better to do are full of curiosity about what their neighbours do. They want to know what they eat, what money they earn, why one woman has got a new sari, why another does not get married, why Ghulam Ahmad sold his cow, why Jan Muhammad came home so late one night, or why Zafar Iqbal bought a ring in the bazaar. Such curiosity is silly because these things themselves are so trivial. Also,

These things should fill us with anger, and drive us to do all we can to protect the weak and help the suffering. Such anger has driven good men to come out as reformers, to right public wrongs and put down bad customs.

This kind of anger is always unselfish. It springs from sympathy and a sense of justice. And men who feel it are angry at wrongs done to others, but not at wrongs done to themselves. Jesus was angry with his disciples for driving away the children; but when he himself was beaten, spat on, mocked and nailed to the cross, he only said: "Father, forgive them, for they know not what they do."

But anger that rises from selfishness, conceit and hatred, is always wrong. To be angry with a man because he has hurt you, mocked at you, or insulted you, may be natural, but it is none the less wrong. It is wrong because it is selfish. The Bible says, "Love your enemies." But anger leads to hatred, and hatred often leads to murder and crime. So, "Let not the sun go down upon your wrath."

Much anger is simply bad temper, and this is due to lack of self-control. Some people get into dreadful passions about nothing; and while they are in a rage, they are like madmen, and will do and say unjust and unkind things for which they will be sorry all their lives. Such are to be pitied and despised, for they are the slaves, and not the masters, of their passions.

96. Anger.

OUTLINES.

1. *Anger is sometimes a virtue.*
2. *When it is right to be angry.*
3. *Holy anger always unselfish.*
4. *Selfish anger wrong, because selfish.*
5. *Bad-temper and rage shows lack of self-control.*
6. *Evil results of wrong anger.*

People generally blame anger as a fault. But sometimes it is right to be angry, and there is such a thing as holy anger. The Bible speaks of "the wrath of God". Jesus Christ was very holy, meek and gentle; and yet we are told that sometimes he was angry. "And they brought unto him little children that he should touch them; and the disciples rebuked them. But when Jesus saw it, he was angry, and said unto them, 'Suffer the little children to come unto me, and rebuke them not.'"

When is anger right, and when may we be angry? We may, and we ought to, be angry when we see the weak unjustly treated by the strong, when a great wrong is done to an innocent man, when the rich oppress the poor, when dumb animals are tortured by brutal men, when little children are beaten and starved by drunken parents.

will punish her; so she lies, and says the rats ate them up. When we have done something silly, and are afraid people will laugh at it if they find it out, we deny it, and say we never did it. So liars are generally cowards. It often takes courage to tell the plain truth. So the proverb says, "Tell the truth, and shame the devil."

But all lying is not due to fear. People often tell lies from greed, to get money; or from ambition, to get power and place; or from desire to get grand and fashionable friends. The dishonest shopman tells lies when he says his inferior goods are the best on the market, because he wants to make money quickly. The politician tells lies at elections, to persuade people to make him a member of the Legislative Assembly. And some poor people of low birth tell lies by pretending to be rich and related to lords, in order to get into fashionable society.

Lying is a bad habit; indeed, it is one of the very worst of bad habits. And it is one that we can easily get into, if we do not take care. It may pay for a time, but in the end it brings shame, unhappiness and much sorrow. No one trusts a known liar, and no one wants him as a friend. Telling the truth pays best.

97. Lying.

OUTLINES.

1. *A liar afraid of men but not of God.*
2. *The motive of much lying is fear. A liar is a coward.*
3. *Other motives of lying—greed, ambition, social pride.*
4. *Lying a very bad habit; and it does not pay.*

A wise man once said that a liar is afraid of men, but not afraid of God. What he meant was that, when we tell lies, we do it because we are afraid of what other people would think of us, or do to us, if they knew the truth; but although we know that God reads our hearts and hates all untruthfulness, we do not mind. We would rather please men than please God; we do not mind offending God by lying, but we afraid of offending men by telling the truth.

Fear of men is, then, the first motive for telling lies. The naughty boy at school tries to escape punishment by lying. "Please, Sir," he says to the master, "I did not do it." The servant who has broken something is afraid of his master's anger; so he lies, and says another servant did it. The child who has stolen some cakes is afraid her mother

of the others, and the team will lose the match.

Sometimes a school or a college is spoilt because the members of the staff, or the committee, are divided; and while they are quarrelling, the work is neglected, and the college or school goes down. Often a whole town suffers, because the municipal committee is broken up into parties, which, instead of looking after the streets, buildings, hospitals, and water-supply, *spend their time in calling each* other names.

The same is true in war. A large army, whose officers hate each other and do not work together, has been beaten by a smaller united army. That is why the great French general, Napoleon, used to say, "Divide and Conquer." He won some of his great victories by attacking one of his enemies when alone before the others could come up to help; or he would weaken a whole nation by dividing it up into quarrelling parties.

A united nation, a united family, a united society of any kind, is strong. United they stand, divided they fall. Their motto must be, "One heart, one way."

98. Union is Strength.

OUTLINES.

1. *Æsop's Fable.*
2. *True in games.*
3. *In schools or town committees.*
4. *In armies.*
5. *"One heart, one way."*

One of Æsop's Fables tells a story of an old man who was troubled because his sons were always quarrelling. He was afraid that the family would be quite broken up when he died. So one day he called his sons together, and showed them a bundle of sticks, and asked them to break them for him. They tried in turn, but, though they were strong, all of them failed. Then he untied the bundle and told them to break each stick by itself. This they did easily. In this way he taught them that union is strength. If they held together as one family, they would be strong; but if they quarrelled and separated, they would be weak.

Take a football or hockey team. If the members of the team play together and help each other, they will form a strong team. But if they are split up into parties, when they play in a match some will play badly or lazily, because they are jealous

had low fever every day. Some said he had better send for the doctor. "Nonsense," he said, "doctors are no use. I know as much as they do. I see by my books that I have a touch of malarial fever, and am taking large doses of quinine." However, he got worse, and in the end nearly died. For when the doctor came, he found he had abscess of the liver, and the operation was only just in time to save his life. When he got better, he was "a sadder and a wiser man", he had learnt that a little knowledge is a dangerous thing.

A little knowledge is dangerous because it often makes us conceited. When we first begin to study a subject, it seems easy; and as we find we know more about it than some other people who know nothing at all, we get puffed up and think we know a lot. We talk a lot about it, and use a few learned words we have learnt, and imagine we are great scholars. Then one of two things happens. Either we stop studying because we think we know enough; or, if we go deeper into the subject, we get disgusted because it is difficult, and give it up. A really learned man is humble about his knowledge; because he finds that the more he knows, the more there is to know.

99. A Little Knowledge is a Dangerous Thing.

OUTLINES.

1. *The young chemist.*
2. *The man who doctored himself.*
3. *A little knowledge puffs a man up: great knowledge makes him humble.*

A boy in our school took chemistry as one of his subjects. When he had read one simple text-book and had worked in the laboratory a few weeks, he thought he knew as much as, or even more than, the chemistry master himself. So he asked the master one day to be allowed to work with some chemicals in the laboratory after school hours. The master was very pleased to find a boy so interested in his subject, and gave him a few chemicals to work with. He messed about with these for a while, and then there was a big explosion, and he was badly burnt and nearly set the place on fire. He found out that a little knowledge was a dangerous thing.

A man I knew used to be very fond of reading books on medicine. And at last he thought he knew more than the doctors themselves; and if he was at all poorly, he used to look up his books, and buy medicines and treat himself. One time he fell ill, and

between individual boys, but between the school hostels, or classes, or tutorial groups.

Besides football, hockey and cricket matches, the school sports tournaments consist of various kinds of races (such as the hundred-yard, the quarter-mile, the half-mile, the mile and the hurdle race), different kinds of jumps (the long jump, the high jump and the pole jump), putting the weight, throwing the hammer or the cricket ball, the tug of war, and gymnastic exercises. Besides these, comic items are introduced, such as the sack-race, egg-and-spoon, and potato races.

The annual school sports tournament is a great day in the school year, and helps to foster true school *esprit de corps*.

Manly games not only make boys strong and active, but also they are a fine training of some side of moral character. For one thing they teach boys discipline, because every game has its rules which must be obeyed or the game goes to pieces. So in playing cricket and football, boys learn to obey rules and to submit to the referee's ruling without question. They also give boys a sense of honour; for unfair play is severely punished by the boys themselves. They also teach us to honour a good foe, to praise him when he does well, and to keep our temper when we are beaten.

100. School Sports.

OUTLINES.

1. *School sports a part of physical education.*
2. *They encourage healthy rivalry and foster the sporting spirit.*
3. *The school sports tournament, and its different events.*
4. *Manly games give moral training.*

Education should be the training of all the powers of a boy—not only of his mind, but also of his moral nature and his body. So in a good school, there is not only the course of studies to draw out her boys' intelligence and to give them necessary knowledge, but also discipline and moral teaching, and physical training. Physical training takes the form of drill, and athletic sports and games. The games played are such as football, hockey, cricket and tennis; and physical drill consists of gymnastics and other exercises; while the athletic sports are racing, jumping, putting the weight, throwing the cricket ball, and others.

Most schools hold annual sports tournaments or competitions; and these are very useful, for they encourage a spirit of healthy rivalry among the boys and teach them the spirit of true sportsmanship. The competition is all the healthier when it is not

Divali lasts four days, which are all days of rejoicing, and are devoted also to the worship of certain of the Hindu gods. On the first day the triumph of Krishna over Naraka, of good over evil, is celebrated. The second day is given to the worship of Lakshmi, the wife of Vishnu, who is the goddess of wealth. On the third day the rule of Bali over the lower regions is brought to mind; while the fourth day celebrates the love of brothers and sisters.

In the day time, the people put on their holiday dress, and the streets of the towns and villages are loud with the music of pipes and drums. At night fire-works are let off, and all the houses are lit up with thousands of *charaghs*, or small earthen-ware lamps, that make the streets almost as bright as day. The happy people move in quiet, orderly crowds along the streets, admiring the illuminations. It is a pretty sight to see the houses illuminated with lines of twinkling lights. Even the poorest hut has a few *charaghs* burning, and the houses of the rich are beautifully illuminated with lanterns and coloured lights. The spirit of the festival is one of quiet joy and good resolutions for the New Year.

101. Divali.

OUTLINES.

1. *Indian festivals.*
2. *The beginning of the business year.*
3. *The worship on different days of the festivals.*
4. *The illumination of streets and houses.*

India is a land of festivals and religious holidays. The Hindus keep Basant Punchmi in the Spring, the Durga Puja in the Autumn, and Holi and many others; while the Muhammadans have their two Ids (Id-ul-Fitre and Id-ul-Zohar), Bara-wafat, Shab-i-Bharat, and many more. But one of the most pleasant of the Hindu festivals is Divali.

Divali, the "Feast of Lanterns", is the Hindu festival held in the last days of the dark quarter of the moon in October or November. It marks the beginning of the business year, and so is to the Hindus what the Christmas and New Year holidays are to the English people. Shopkeepers and traders then close their accounts for the year and open new accounts for the new year. All the houses are cleaned and decorated, and at night both houses and streets are lit up with many lights.

A famous trick of the Indian juggler is the basket trick. He places on the ground a large round shallow basket, and his boy gets into it and lies down. The juggler then puts the cover of the basket on, with the boy inside. He then takes a sword, and runs it through the middle of the basket-cover several times, and you hear the boy screaming, and see that the sword is all red when he draws it out. You feel frightened and angry, because you think the poor boy has been killed. But the juggler does not seem to care, and covers the basket up with a big cloth. Then he takes the cloth off, and lifts the cover of the basket; but when you look eagerly inside, the basket is empty and the boy gone. A minute afterwards, the boy walks up, laughing, quite well and happy. It has all been a trick; but when you ask the juggler how it was done, he only smiles and says nothing.

The mango trick is another well-known show of the Indian juggler. He plants a mango-stone in a flower pot, and covers it with a cloth. After a time he takes the cloth off and there is a tiny mango tree growing in the pot!

102. The Juggler.

OUTLINES.

1. *The travelling juggler.*
2. *Sleight of hand.*
3. *The basket trick.*
4. *The mango trick.*

Every one in India knows the Indian juggler. He travels about from village to village and town to town, generally with a boy to carry his things and help him with his tricks. He is always welcome, for he amuses the people with his clever tricks and the jokes he makes as he does them.

Some of these jugglers are quite clever; and, although we know that the wonderful things they do are only tricks, we are puzzled to know how they do them. However closely we watch, we cannot see the juggler remove the little ball which we saw him put under the cup; and yet when he lifts the cup again, the ball has gone. Such tricks are done by what is called "sleight", or quickness, of hand; for the skilled juggler by long practice has learnt to move his hands quicker than the eye can follow them.

fastened to it; and a begging-bowl made of brass, or the hard skin of the gourd. He does not beg for food or money, but demands it as his right; and the shop-keepers put rice and *dal*, and other kinds of food from their stalls, into his begging-bowl, because they are afraid that if they do not he will curse them and bring some great evil upon them.

While there are some holy fakirs, most of these sturdy beggars are ignorant, lazy fellows, of bad character. They make a good living by begging because the Indian people are very charitable, and because they are afraid to refuse an ash-smeared fakir lest he should really be a holy man. They also think that alms given to the poor will bring them blessings in the next life. But their charity really does harm, because it encourages a great number of strong men to be idle and to do no work for their living. Charity and alms-giving is a virtue; but those who give alms should see that they are helping the really poor and helpless. These sturdy beggars should be given nothing and made to work for their living like honest people.

103. The Street-beggar.

OUTLINES.

1. *Street-beggars.*
2. *The able-bodied fakir, and his power.*
3. *The evils of thoughtless charity.*

There are many thousands of people in India who live by begging. In the streets and bazaars of every town you will see them at every corner, begging food from the shops and money from the passers-by. Some are old men and women, some are blind or lame or without hands, and some are children. But many are strong and able men, who could work as well as any one else; but they find it easier to live upon the charity of other people.

These sturdy beggars, or "fakirs", pretend to be holy men. They go about quite naked except for a small loin-cloth, and their bodies are covered with dirt and smeared with ashes. Their hair is long and dirty; and they never seem to wash, because they think that the dirtier they look the holier people will think them to be. The fakir carries a long bamboo, or a long stick of steel with a ring

England. It is said that afterwards, when she was thinking of the great position she held, and the work she had to do, she made her famous resolve in the words, "I will be good".

She kept her promise, and came to be called by her people, who loved her, "Victoria the Good". Her uncles, George IV and William IV, were both worldly men, and their courts were notorious for bad characters and bad morals. The new queen at once changed all that, purified her court, and set an example to all of pure living and good character. In 1840, she married her cousin, Prince Albert, and again set an example to her people as a loving and faithful wife and a good mother.

Hers was the longest reign in English history, for she was queen for over sixty years. She took a special interest in India, and her famous proclamation after the Indian Mutiny did much to settle the country and improve its government. In 1876 she took the title of Empress of India.

When she died in 1901, she was mourned by the whole British Empire.

104. Queen Victoria.

OUTLINES.

1. *Birth and training.*
2. *How she became queen.*
3. *The good queen, wife and mother.*
4. *Her interest in India.*

The princess Victoria, who was born in the year 1819, was the daughter of the Duke of Kent, who was a son of King George III. When her uncle, King William IV, died in 1837, she was a girl eighteen years old. She had been carefully brought up and educated by her mother, the Duchess of Kent, who knew that, as William IV had no children, her daughter might some day be Queen of England.

When King William died at Windsor Castle, messengers mounted on swift horses were sent to Kensington Palace in London to tell the news to the new queen. They rode all night, and arrived at 5 o'clock in the morning. The young princess was fast asleep in bed; but her mother woke her up, and made her dress quickly and go out and receive the messengers. As soon as she came out, they fell on their knees and greeted her as "Your Majesty", and told her she was now Queen of

the year 1666. He had seen apples fall from the trees many times before, and millions of people had seen the same thing, and thought nothing about it. But just at that time he was studying the movements of the stars and trying to find out why they travelled in the sky in the way they did. And the sight of an apple falling to the ground from a tree set his mind working in the right direction, and led him to explain the movements of the moon round the earth, and of the earth and the other planets round the sun.

Besides this he found out that the white light of the sun is made up of seven colours, which we see in a rainbow; and he made many other great discoveries.

Though he was such a learned man, he was very humble; and a little time before his death he said: "I seem to have been only a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me." He was humble because, though he knew so much, his great learning showed him how much there was to be known.

105. Sir Isaac Newton.

OUTLINES.

1. *A great thinker.*
2. *Events in his life.*
3. *The fall of the apple, and gravitation.*
4. *Analysis of light.*
5. *His humility.*

Sir Isaac Newton was a great mathematician and scientist. He was one of the most learned men and one of the greatest thinkers the world has ever seen.

He was born in the year 1642, at a small town in Lincolnshire, in England, called Woolsthorpe; and became Professor of Mathematics at Cambridge in 1669. He brought out his famous book, called the *Principia,* in 1687. In 1699 he was made Master of the Mint (where English coins are made) in London; and was elected President of the Royal Society in 1703. In the year 1705 he was made a Knight by Queen Anne. He died in 1727, at the age of eighty-five.

Sir Isaac Newton is best known as the discoverer of the law of gravitation. The story is that what started him thinking on this subject was the fall of an apple in his garden at Woolsthorpe in

until we came to Chowringhee, a fine broad road, lined with large English shops on one side and the Maidan, a great open space of grass-land planted with avenues of trees, on the other. Here I found a hotel; and when I had taken in my luggage and seen my room, I set out to see something of the great city.

The finest part, I found, was the Maidan and Chowringhee; but I was impressed with Clive Street, where the offices of the great merchants and shipping companies are. Then I found a ramble along the docks very interesting; and I watched the river crowded with shipping, the great liners moored to the docks, and all the bustle of that busy part of the town.

Another day I had a trip down the river to the Botanical Gardens at Sibpur; and also visited the Zoological Gardens, looking in at the new Victoria Memorial, a magnificent building, on my way.

But I found the best way to see Calcutta was to take journeys in different directions on the electric trams. From them one can see the squalor and the splendour, the poverty and the wealth, of this great city. One thus gets an impression of the size of the town, and of its ceaseless activity.

106. A Visit to some large Town.

OUTLINES.

1. *Arrival at Howrah.*
2. *Chowringhee and the Maidan.*
3. *Clive Street and the Docks.*
4. *The river and the Botanical Gardens.*
5. *The Zoological Gardens and the Victoria Memorial.*
6. *Tram rides.*

Some years ago I paid a visit to Calcutta, which I had never seen before. After a long journey by the Calcutta mail, I arrived in the early morning at Howrah Junction. Howrah, which is really a part of Calcutta, is a large, busy, dirty town on the western side of the river Hugli, which divides it from Calcutta proper. After getting something to eat, I took a tikka-gharry, and was driven across the long, crowded bridge over the Hugli into Calcutta itself. The river is very wide, and as I crossed it I saw all kinds of boats and great ships on the water below—some moored to the banks, and some sailing up and down the river.

When the bridge was crossed, I was driven along the docks, and through endless, busy, noisy streets, full of people and carts and carriages and motor cars,

Delhi remained the capital of the following Muslim dynasties until it was taken by Babar, King of Kabul, from the last of the Lodi Kings in 1526. And it was under the great Moghal Emperors that Delhi, which they made their capital, rose to the height of its greatness. These great rulers, especially Shah Jehan, put up many magnificent buildings, such as the splendid palace and the great Juma Musjid. In fact it was Shah Jehan who, in the 17th century, founded the Delhi of the present day.

In British times, Delhi was chiefly famous for its siege during the Mutiny in 1857. As the capital of British India was Calcutta, up to recent years, Delhi became a town of only secondary importance. But in 1911, the seat of Government was transferred once more to Delhi, in the Viceroyship of Lord Hardinge, and the King-Emperor, George V, himself made the announcement of the change at the Durbar. And now yet another Delhi has been built, called New Delhi, as a fitting place for the Government of India. So Delhi is once more the capital of India.

Delhi has never been a great industrial or commercial centre; but it is noted for its artistic work, such as ivory carving, pottery, and gold and silver work.

107. Delhi.

OUTLINES.

1. *The grave of empires.*
2. *Its history dates back to the Pandavas.*
3. *The capital of a Rajput kingdom; and of several Muslim dynasties.*
4. *Greatness of Delhi under the Moghals.*
5. *Once more the capital of India under the British.*
6. *Its industries.*

Delhi has been called "the grave of empires"; for the modern town is surrounded by the remains of other Delhis of the past, that were in their times the capitals of kingdoms and empires that have passed away. It is said that there are the ruins of as many as seven old cities.

Delhi is said to have begun its history as far back as the days of the Pandavas, who built their capital of Indraprastha there. It is certain that it was the capital of the Rajput chieftains called the Tomaras, in the 11th century. But it was the Mussulmans that made Delhi a royal city. It was the capital of the so-called Slave Kings in the 13th century; and the famous Kutb-Minar, which is still one of the sights of Delhi, was set up by one of those kings.

of India's ports, and its docks are crowded with merchant ships and the great passenger liners that connect India with England and other parts of the world. This is due to its beautiful bay, which makes a fine natural harbour.

Because Bombay is such a fine port, it is a great centre for export and import trade, and the seat of many great mercantile firms and shipping businesses. It is also a great manufacturing centre, and is noted especially for its cotton mills. It also has dye works, tanneries, and shops of metal work. The Parsis who devote themselves to banking, commerce and business are the wealthiest community in Bombay.

Bombay is the seat of the Government of Bombay Presidency, where the Governor lives and the Bombay Assembly meets. It is also a great University centre and noted for its colleges and schools.

It is a great city, with many fine buildings; and the view of the bay from the beautiful drive round its shore, is a sight not to be forgotten. The blue water of the sea, dotted with vessels, from the small native boats to the great liners, and the shore with its palm-trees and the gardens and fine houses on Malabar Hill, make Bombay a wonderful Gateway to India.

108. Bombay.

OUTLINES.

1. *How Bombay began.*
2. *Its present greatness due to its position as a port.*
3. *Its shipping and mercantile business: its industries (cotton mills, etc.).*
4. *Seat of the Presidency Government.*
5. *Beauty of its bay.*

When the English king, Charles II, married the Portuguese princess, Catharine of Braganza, in 1661, he received as part of her dowry the islands of Bombay and Salsette in the Arabian Sea, close to the Western coast of India. He, however, thought these islands were worth so little that he handed them over in 1668 to the East India Company, at the rent of £10/- a year. He little knew then that these islands, which were then wild jungle inhabited only by a few villagers, would one day become a great and wealthy city—so large that it would compete with Calcutta for the place of the second city in the British Empire, after London.

To-day these islands are a mass of buildings inhabited by more than a million people; for Bombay is now a crowded city, and one of the wealthiest, if not the wealthiest, towns in India. It is the most important

is still the largest and most important city in the country. For it has grown into a very great town, the second largest, after London, in the British Empire. It owes its great wealth and prosperity to its position, and its trade. It is built on the banks of the river Hugli, a branch of the Ganges; and, though it is eighty miles from the sea, it is a great port, to which merchant steamers and great ocean liners come with goods from England and other countries, and from which they sail with jute and tea and other Indian products to foreign countries.

The English part of Calcutta is well laid out, with broad roads, fine buildings, parks and gardens. Indeed, it looks more like an English town than a city of the East. The principal road is Chowringhee, which is lined on one side with handsome buildings and large English shops, and is open on the other to the Maidan, which is a very large open space of grass-land, crossed by fine roads and avenues of trees. Clive Street is the centre of the business quarter, where the great merchant firms have their offices. The river is lined with docks and crowded with shipping.

109. Calcutta.

OUTLINES.

1. *History.*
2. *Importance—as a port and commercial centre.*
3. *Appearance.*

Some of the famous towns of India, such as Delhi, Benares, Agra and Lahore, are old Indian cities; but Calcutta is almost entirely the creation of the British, and its history goes back only to about the middle of the 18th century. The East India Company set up a small trading station in the year 1690 in the village of Sutanadi, in Bengal, on the banks of the river Hugli; and soon after they bought this village and another called Kalighat (whence the name Calcutta), from Sultan Azim, the brother of the Emperor Aurangzeb. Here they built Fort William, which was the beginning of the town of Calcutta. But it was not until 1757, when the East India Company recaptured the place after it had been taken by Surajah Dowlah, that Calcutta began to become an important city.

Upto the year 1911, when the Indian Government was transferred to Delhi, Calcutta was the capital of India; and it

The chief industries of old Lahore were carpet-making, and the weaving of silk and woollen cloth; pottery, and gold and silver wares, were also made.

Lahore City is a quaint, old-fashioned eastern town, with narrow, winding streets, crowded houses and old-fashioned bazaars. It is still surrounded by its old wall, in which are twelve gates.

The Civil Station was laid out by the British. It covers a lot of land, and contains the bungalows of the English officials and tradespeople, and the richer Indians. The main road is the Mall, which is broad and bordered with trees and fine shops. On the Mall are the High Court, the Government Post Office, and the Governor's House.

Lahore is the centre of the Panjab University, and has many Arts Colleges, besides a Medical College, a Training College and a Law College.

Moghalpura is now a busy centre, for it is the head-quarters of the North Western Railway, and contains its carriage works and engine shops.

A few miles out of Lahore is Mian Mir, or Lahore Cantonment, which is a large military centre, where British and Indian troops are stationed.

Lahore itself has a population of over 300,000, and is a rapidly growing town.

110. Lahore.

OUTLINES.

1. *Lahore City*—
   - (*a*) *History.*
   - (*b*) *Industries.*
   - (*c*) *Appearance.*
2. *The Civil Station*—
   - (*a*) *Description.*
   - (*b*) *University.*
   - (*c*) *Railway Centre.*
   - (*d*) *Cantonment.*

Lahore is the capital of the Panjab, and to-day consists of the City and the Civil Station.

The city is an old town, and was probably founded hundreds of years ago by Hindu Rajput Princes. But it was the Moghal Emperors who made it a great city. Akbar built the large Fort, which still stands, and surrounded the town with great walls. It was the seat of the Moghal Governor of the Panjab; and the Moghal nobles had grand houses outside in the part now called Moghalpura, where Shah Jehan laid out the Shalimar Garden. The huge Shahi Masjid, or Royal Mosque, was put up by Aurangzeb, and at Shahdara are the tombs of Jehangir and Nur Jehan. In the 19th century, Lahore was the capital of Ranjit Singh, the Sikh King of the Panjab; and when the Panjab was conquered by the British, Lahore was the capital of the Panjab Province.

and pride in his victory the year before over Salabat Jang, that caused Sadasiva Bhao to make the fatal mistake of meeting the Afghan army in a pitched battle. He moved out of Delhi with his troops to Panipat, and there entrenched himself. Malhar Rao Holkar, a great Maratha chief, begged him to follow the usual Maratha plan of attacking the enemy in the open country and cutting off their supplies. But Sadasiva Bhao would not listen to him, trusting in his fine train of cannon.

The result was fatal. Shah Abdali and his Afghans waited until the Marathas had eaten up all their supplies and were nearly starving. Then Sadasiva Bhao was obliged to come out of his entrenchments, for he said, "The cup is now full to the brim and cannot hold another drop." The Marathas attacked in the early morning of January 7th; but they were driven back, and fled in panic. A great number were slain, including Sadasiva Bhao. The Peshwa was so filled with grief, that he fled to Poona and died a few months later.

This battle is important because it marked the beginning of the decline of the Maratha power.

111. The Third Battle of Panipat.

OUTLINES.

1. *The three battles of Panipat.*
2. *The third battle in 1761, between the Marathas and the Afghans.*
3. *The mistaken plan of Sadasiva Bhao.*
4. *The battle, and defeat of the Marathas.*

The little town of Panipat, in the Karnal district of the Panjab, north of Delhi, is famous in Indian history as the scene of three decisive battles. It was at Panipat that Babar defeated the Lodi King of Delhi in 1526 and founded the Moghal Empire; it was at Panipat that Akbar conquered Hemu and his Rajputs in 1556, and established himself firmly on the throne; and it was at Panipat that the Maratha Confederacy received a fatal blow at the height of its power in the year 1761.

This third battle of Panipat was fought between the Marathas under Sadasiva Bhao, the Peshwa's cousin, and Shah Abdali, the Afghan King, who had been roused to wrath by the invasion of the Panjab by Raghunath Rao, the Peshwa's brother, some time before. The Maratha army assembled at Delhi and was the largest and best armed the Marathas had ever placed in the field. It was the size of his army,

to say a word or ask a question. Such men may be good preachers or lecturers, but they are very bad conversationalists.

Another point is that we must learn to talk about the subjects that interest the company in which we happen to be, even though they may not interest us very much. If we are always talking on only a few subjects that interest us, we may become bores. And it is bad manners to be always forcing on others talk about things they care nothing about. At the same time, if we learn to talk in an interesting way, we can often lead the conversation into fresh subjects and so teach people about matters in which before they took little interest.

To become good talkers we must overcome any natural shyness that might prevent our expressing our own thoughts; and we must also avoid the opposite fault of insisting too much upon our own opinions, and of rudely contradicting others.

In a word, the secret of the art of conversation is the same as the secret of good manners—consideration for the feelings of others. While holding and defending our own opinions, we must keep our temper and avoid saying things that would hurt or shock our hearers.

112. Conversation.

OUTLINES.

1. *Conversation is an art.*
2. *Listening well is as important as talking well.*
3. *Ability to talk of subjects that interest others.*
4. *Shyness, and rudeness, must both be avoided.*
5. *The secret of good conversation.*

Conversation is an art. Of course, every one, even the most ignorant, can converse with others; but to converse pleasantly, sensibly and easily does not come naturally to many, but has to be learnt. It is, also, an art worth learning, because without it no one can be a social success.

To converse well we must learn and remember several things. First, we must remember that it takes at least two people to make conversation. This means that each one must learn not only to talk well, but also to listen well. That is, we must not want to talk all the time, but must be willing to listen politely and with interest to what the other person wants to say. Some men can talk quite well if they are allowed to do all the talking; but get quite cross if any one else wants

their speech. In thinking so they simply show that they are silly, conceited fellows; and wise men laugh at them as fools.

Others use bad words to express their irritation and bad temper. They have no self-control, and get angry at the slightest thing. And when this happens, they ease their feelings by abusing everyone and calling them bad names. If such men knew how others despised them for their lack of self-restraint, and condemned them for using foul language when they should know better, they might try to cure this bad habit.

In other cases the use of dirty words is the proof of a dirty mind. Those who like bad language because their thoughts are bad, are bad people. Nothing will cure such men of their bad habits but a change of mind. A good man rebuked one such man, who was using foul language, by silently offering him a glass of clear water —to wash his mouth out!

Finally, we must remember that it is a mark of a real gentleman never to use bad language. A gentleman is one who tries to consider other people's feelings; and so his speech is always polite and his words well-chosen.

113. Bad Language.

OUTLINES.

1. *Bad language sometimes due to—*
   - (*a*) *Ignorance and bad training.*
   - (*b*) *Silly conceit.*
   - (*c*) *Lack of self-control.*
   - (*d*) *Foulness of mind.*
2. *No true gentleman uses bad language.*

Bad language is used habitually by many poor people of the lower classes. They grew up as boys in low company, and naturally learnt the bad words and the profane oaths they heard. Such people are to be pitied rather than blamed for using bad language. They know no better, and often do not even know the meaning of the bad words they use. They often say dreadful things; but this does not mean they are angry, or irreverent. It is simply their ignorant way of talking. All the same, such talk is very objectionable; and we should always try to teach these ignorant people to drop the use of such ways of speaking.

But often educated people, who should know better, use bad language. Some of these, especially very young men, do this because they think it sounds grand and manly to use oaths and vulgar words in

Sesame"; and Ali Baba found out the secret when he was hidden in some bushes near the cave, when the robber chief came there and said the magic words.

Another interesting story is "Aladdin or the Wonderful Lamp". Aladdin was a poor boy who found an old lamp one day in a cave. He took it home, and began to polish it; and when he was rubbing it to make it bright, suddenly a terrible Jinn appeared, who was the slave of the lamp. Aladdin was frightened; but the Jinn told him that he was his servant, and could do any thing for him. Whenever Aladdin wanted him, he had to rub the lamp, and he would come. The Jinn, when called, brought him money, and fine dresses, and rich food, built palaces for him, and gave him all he could desire. I wish I could find Aladdin's wonderful lamp!

The adventures of Sindbad the Sailor are full of marvels and it is exciting to read of what he suffered from the dreadful Old Man of the Sea, and of his being carried away in the claws of that huge bird, the Roc.

Of course I know that all these stories are only fairy-tales; but they are very amusing.

114. Your Favourite Story-book.

OUTLINES.

1. *The Arabian Nights.*
2. *Ali Baba and the Forty Thieves.*
3. *Aladdin or the Wonderful Lamp.*
4. *Sindbad the Sailor.*

I have several favourite story-books; but I think the one I like the best is the "Arabian Nights". It is a big book and has very many stories in it—all of them about wonderful adventures and magic, and strange things happening to handsome princes and beautiful princesses. They are all said to have been told to king Shahriyar by the beautiful princess Shahrazad; but they are really a collection of very old eastern tales.

The book is so long that I have not read it all yet; but there are three stories which I have read several times, because I like them the best.

One is called "Ali Baba and the Forty Thieves", which tells how a poor man, called Ali Baba, became rich by finding a cave in which a robber band kept all the wealth they stole. The cave was closed by a door, which could only be opened by saying the magic words, "Open

it can be brought opposite the four fingers. This enables us to grasp anything firmly, or to take up very small things very gently with finger and thumb. The paw of a cat has four small fingers fitted with long sharp claws, but they are all on one side; so that a cat cannot take hold of anything except by sticking its claws into it. The only other animal that has a hand like that of a man, is the monkey: and a monkey has four hands.

The hand is meant for grasping and holding; but the tips of the fingers have very sensitive nerve-endings, with which we can touch and feel the surfaces of things very correctly. The hand is therefore a feeling, as well as a grasping, tool.

The skin of the thumb is marked with a curious pattern of lines, which is different in every person. So thumb-mark impressions are used in police work for finding out criminals, and they are the only way in which people who cannot write can "sign" a paper.

With most people the right hand is the cleverer and more useful, and they write and paint and draw with the right hand. But some people are left-handed; and a few can use both hands equally well.

115. The Human Hand.

OUTLINES.

1. *The most wonderful tool.*
2. *The structure of the hand — the bones.*
3. *The great use of the thumb.*
4. *The sense of touch.*
5. *Thumb prints.*
6. *Right hand and left hand.*

The human hand is the most wonderful tool in the world. Man is called "a tool using animal", because no other animal has ever made tools for itself. But man could never have made all the wonderful tools he uses if he had not himself had these most wonderful tools of all, his two hands.

If we look at a skeleton hand, we find that it is made up of a large number of small bones. In the wrist there are eight small bones, in the palm five, and in the fingers and thumb fourteen. In the living hand these bones are joined together by strong but supple muscles. The joint that joins the hand to the arms is called the wrist, and it is a beautiful ball socket, which enables the hand to turn almost any way.

What makes the human hand so useful is the fact that the thumb is so placed that

and letting the waves break over them. Then they come out, rub themselves dry with a rough towel and dress; and run home with a fine appetite for breakfast.

More delicate people, who cannot stand the cold of the early morning, bathe later in the day when the sun has warmed the air and the sea.

Sea-bathing is very good for the health. It is often advised by doctors to brace up the system, and is a good tonic, especially for those who work all the year round in stuffy offices and workshops in smoky towns. People who cannot go to the sea, sometimes can have sea-baths by having the salt sea-water brought to their houses. But of course this is not so nice as bathing in the sea itself.

Of course, sea-bathing has its dangers. If the sea is very rough, or if there are strong currents in the sea, there is a danger of getting swept away and drowned; and on some shores there are dangerous quicksands. But there are many parts of the coast of any country that are quite safe; and many days on which the sea is calm.

116. Sea-bathing.

OUTLINES.

1. *Sea-bathing very common in England.*
2. *The pleasures of sea-bathing.*
3. *Sea-bathing good for health.*
4. *The dangers of sea-bathing.*

I suppose that in India only the people who live on the coast know the joys of sea-bathing. A great many of those who live inland have never even seen the sea, much less bathed in it. But in England almost everyone pays a visit to the sea-side at least once in the year, and very many of these bathe in the sea daily, for pleasure and health.

Sea-bathing in the summer is a very pleasant amusement. To get up early in the morning and run down to the shore, undress on the sands in the sunshine, and then wade in among the breaking waves, is great fun. Those who can swim, wade out beyond the waves and then swim out into deep water, and float on their backs on the wide heaving sea, or dive into the depths. Those who cannot swim can get a lot of fun in wading through the waves, or in lying on the wet sand

Photography is of great use in science. Photographs are taken through the microscope of minute parts of plants and animals, and of tiny germs, which cannot be seen by the naked eye. And in astronomy, photos of stars can be taken through the telescope, which cannot be seen even with the telescope by the human eye.

The pictures in the bioscope, which delight millions of people all over the world, would be impossible without photography. The "living pictures" in the cinema are a wonderful creation of the art of photography. The cinema pictures are made by taking thousands of photographs of moving things on long reels of films, so that every movement is shown in a separate picture. Then this long film of pictures is passed at the same speed through a magic lantern, which enlarges the pictures on the screen.

Photography can be made an interesting and useful hobby; for good cameras are so cheap now, and so easy to work, that anyone can become a good photographer with a little care and patience. It adds greatly to the enjoyment of a holiday to take snapshots of the new places and people and animals we see, and keep the pictures in an album. Years after we can thus enjoy the holiday again by looking at these pictures we have taken.

117. Photography.

OUTLINES.

1. *Meaning of the word.*
2. *Discovery of the art of photography.*
3. *Its uses—*
   (*a*) *Pictures of people and places.*
   (*b*) *In science.*
   (*c*) *The cinema.*
4. *An interesting hobby.*

The word photography really means 'writing or drawing by means of light'. And this is a good word for it, for the picture we get in a photograph has really been drawn or printed on the "film" (or specially prepared substance) by the light of the sun.

The art of photography was first discovered in 1839 by a Frenchman called Daguerre; and the first photographs were therefore called 'daguerreotypes'. The first pictures taken were, of course, very crude and imperfect; but since then the art has been immensely improved, and the photographs taken to-day are very beautiful and well finished.

Photography is of great use in many different ways. By means of it we can get accurate pictures of our friends, of famous people, and of buildings and natural scenery. From these photographs, printing blocks are made, by which books and magazines and newspapers are filled with beautiful and

This shows it is a British coin, and that India is a part of the British Empire. On the other side (called the "tail") is an ornamental device arranged in a circle, with the words "One Rupee, India", and the year when the coin was made, in the middle.

The coins of any country are made by the government, and no one else is allowed to make them. If they do, and are caught, they are punished. Some men try to make false coins in imitation of the real coins; but this is a serious crime, and is punished by imprisonment.

Every country has its own coins which are different from those of other countries. In England, there are sovereigns, half-crowns, florins, shillings, sixpences and pennies. In France there are Louis, and francs and centimes. America has dollars and cents; and in India we have the rupee, the eight-anna piece, the four-anna piece, the two-anna piece, the anna, the pice, and the pie.

Coins are very useful for buying small things; but paper notes are much better for large purchases. A hundred-rupee note is only a piece of paper, easy to carry in one's waist-coat pocket; but one hundred rupee-coins are a heavy weight to carry about.

118. Coins.

OUTLINES.

1. *Coins made of gold, silver and copper.*
2. *Shape and design of coins.*
3. *Coinage.*
4. *The coins of different countries.*
5. *Coins and paper notes.*

A coin is a piece of metal which is used as money. The metals which are used for making coins are generally gold, silver and copper. The most valuable coins, like the English sovereign, are made of the most precious metal, namely gold. Less valuable coins, like the shilling and the rupee, are made of silver; and the coins of the least value, like the English penny and the halfpenny, and the Indian pice, are of copper.

A coin is generally a round, flat disc: though in India we have also square coins, like the two-anna nickel piece. On one side is stamped the image of the ruler of the country; and on the other some design, with the name of the coin. For example, take a rupee. On one side (called the "head") there is a picture of the king, with the words round it—"George V King Emperor".

and the beasts that prey at night, stir themselves and come out.

In countries where the people are ignorant, a solar eclipse fills them with fear. In China, they say that a great dragon is eating up the sun; and the people gather together and shout and beat great drums to frighten the dragon away. And as the eclipse passes, and the sun shines out once more, they think they have saved the sun, by their noise, from destruction. In old days, when people did not know what an eclipse really was, they thought it meant that some dreadful thing was going to happen to men. Even in modern times in India many believe the same thing about eclipses and comets; and they looked on the comet that appeared in 1910 as a prophecy of the death of King Edward VII, which happened soon after.

But of course we are not afraid when we see a solar eclipse, for we know what it really is. It is caused simply by the moon coming between the earth and the sun, and hiding the sun from us for a short time.

119. A Solar Eclipse.

OUTLINES.

1. *Description of a solar eclipse.*
2. *Its effects.*
3. *Superstitious ideas about eclipses, and comets.*
4. *The real cause of an eclipse.*

An eclipse of the sun is a strange and rather awe-inspiring sight. At first you see a clean-cut patch of darkness at the edge of one side of the sun, just as if some one had taken a small bite out of it. The black patch quickly gets larger, until it darkens half the sun, and then the sun appears in the shape of a crescent. The dark shadow goes on spreading over the rest of the sun's surface, until the sun is altogether hidden, and you can see only its rays of light streaming off round its edge. It looks like a black sun, with a ring of light all round it.

This is called a total eclipse of the sun. It has a very strange effect. The air becomes dark as it does at twilight; birds think the night is coming, and they stop singing and go to sleep in the trees. Some animals creep away into their hiding places as they do at sunset; while the night-birds

Bombay and the west coast get the full benefit of the monsoon, which first breaks on the Western Ghats and brings abundance of rain. May and June when the sea breezes fail are the hottest months. In North India the climate is in some ways more like that of western countries. There is a real winter, for the months of December and January are really cold in the Panjab and the North-West Frontier Province, and there is often frost at night. February, March, and even April, are spring months—though April is sometimes far hotter than the hottest summer in England. May and June are very hot, dry months—the thermometer rising to 115, or even 120, degrees in the shade. The monsoon usually breaks in July; August and September are the rainy season; but the weather is still very hot. A change comes in October, the air becoming rapidly cooler; and November is a pleasant autumn month.

The seasons in North India enable the farmers to get two crops in the year from their land. When the monsoon breaks in July, the farmers begin to plough for the *Kharif*, or autumn harvest—mainly maize, cotton and sugar. As soon as this is reaped they plough, and sow wheat, for the *Rabi*, or spring crop, which they reap in March.

120. The Seasons in India.

OUTLINES.

1. *Seasons in England.*
2. *Dry and rainy seasons in Madras, Bengal and Bombay.*
3. *North India—winter and summer; dry and wet seasons.*
4. *"Kharif" and "Rabi" crops.*

In England and in other European countries, the seasons of the year are Spring, Summer, Autumn and Winter. But in parts of India, such as Madras, Bengal and Bombay, these names have not much meaning.

For example, in Madras, it is always hot all through the year, and there is little to mark off winter from summer. In such places we do not speak of hot seasons and cold seasons, but of dry seasons and rainy seasons. In Madras there are two rainy seasons—the longer, from June to September, is due to the blowing of the moist monsoon winds from the south-west; the shorter, in November, is the north-east monsoon, which brings rain to the east coast of India, but does not much affect the rest of the country. All the rest of the year is dry, except for the "mango-showers" in May.

distant thunder, and see the lightning flashing from the dark clouds. Then a cool wind begins to blow—the wind that is bringing the storm—which smells of rain. The roll of thunder becomes louder, and the flashes of lightning more vivid.

At last the sky overhead is dark with clouds; the wind rises to a gale and is yellow with dust. A blinding flash of lightning, followed at once by a tremendous crash of thunder—and then the rain pours down and drenches everything. For perhaps twenty minutes or half-an-hour the thunder crashes and rolls, the lightning flashes, the heavy rain pelts down and the wind blows with fury. And then it slackens, and the storm passes away. The blue sky is seen, the sun comes out again, and the wind dies down to a gentle breeze. Streams and rivers are full of rushing water; the earth is wet and soft; the grass and trees are green and fresh; and the air is cool and clean.

As a rule, thunderstorms do a lot of good by cleaning the air and bringing rain; but sometimes they do a lot of damage. The lightning may kill people, damage buildings and strike trees, setting forests on fire; and the heavy rain and wind often destroy standing crops.

121. Description of a Thunderstorm.

OUTLINES.

1. *The grandeur of a thunderstorm.*
2. *The breaking of a storm at the beginning of the monsoon.*
3. *The dark clouds, lightning, thunder and rain.*
4. *The passing of the storm. The refreshed earth.*
5. *Damage caused by thunderstorm.*

A thunderstorm is a very grand sight to watch; though the loud thunder-claps and the vivid lightning flashes make some people nervous, and even frightened.

In India, thunderstorms are common at the beginning and at the end of the monsoon. Before the monsoon breaks, the weather is very hot, the ground is hard and dry, and the wind is like the blast of a furnace. It is a welcome sight, therefore, to see black clouds forming in the south-west and darkening the sky: for we then know the monsoon is about to break in refreshing rain. The air is very still, and everything seems to be waiting nervously for the bursting of the storm. The black clouds, which hang like a low dark arch across the sky, come nearer; and every now and then you hear the rumbling of

Another bad disease in India is small-pox. Less than a hundred years ago it was also very common in England; but it is hardly known there now. Why is this? A great doctor found out a way of preventing people from ever getting small-pox, called vaccination. And when the English people found that this was really true, they passed a law by which everybody must be vaccinated soon after he is born. The result was that nobody in England could get small-pox, and the disease died out. In this case, too, prevention was far better than cure.

This saying can be applied, too, to other things. For example, it is better to avoid forming a bad habit, than to cure one after it has been formed. How much better never to touch strong drink, than to form the habit of taking it and become a drunkard, and then, when one's health is injured and much harm is done, to break it off and become sober again! In the same way it is better to avoid debt and poverty by thrift and self-denial, than to become poor by waste and extravagance, and afterwards painfully learn economy.

122. Prevention is better than Cure.

OUTLINES.

1. *Meaning of the proverb.*
2. *How cholera may be prevented.*
3. *How small-pox has been cleared out in England.*
4. *The proverb applied to bad habits.*

This proverb means that it is good to be cured when one is ill, but much better not to be ill at all. We are very glad to see the doctor when we fall sick; but if we always took care of our health, we might never need the doctor at all.

The people of India suffer much from the dreadful disease called cholera, and many die of it every year, for it is very difficult to cure. But cholera comes largely from the dirty habits of many of the people, who do not trouble to burn or clear away the filth in their villages. This bad matter is full of cholera germs, and it often gets into the wells and pools from which the people get their drinking water. And when they drink this poisoned water, they get cholera. If only they kept their villages clean, they would never get cholera; and the prevention of cholera is far better than the cure of it.

with Englishmen, Germans with Germans, and Japs with Japs. This is natural, because, speaking the same language and having the same customs and ways of thinking, the men of one nation understand each other better than they do foreigners.

But within the same nation people are again divided into classes—the rich and the middle class and the poor. Rich people find most of their friends in their own class; they have little to do with the middle classes, who form their own society; and these again do not mix much with the poor, who keep to themselves.

Again, we may divide people according to their moral characters—some are good and others are bad; some are honest and industrious, while others are lazy and dishonest. These classes will keep apart. The good find little pleasure in the company of the bad; their friends will be of their own moral class. Pleasure seekers do not make companions of studious scholars; and honest men shun thieves and sharpers.

Hence this proverb means much the same as another—"You can know a man by the company he keeps". If he is always with bad people, you naturally think he likes such company because he is bad himself. For "birds of a feather flock together".

123. Birds of a Feather flock together.

OUTLINES.

1. *Meaning of the proverb.*
2. *People of the same nation associate with each other.*
3. *Also, people of the same class in society.*
4. *Also, people of the same moral character.*
5. *"You can know a man by his friends."*

"Of a feather" means with the same kind of feather; and "birds of a feather" are birds of the same kind. So, birds of the same kind naturally go together, and do not live with birds of other kinds. Crows flock together with crows, minas with minas, sparrows with sparrows, and pigeons with pigeons.

But this proverb, although it mentions only birds, is generally used about men and women. Of course, just as all birds are birds, so all men are human beings; but, just as there are many kinds of birds, so there are many different kinds of men. For example, men are divided into different races and nations, each having its own language, manners and customs. And the people of one nation naturally "flock *together*", more than they will with people of foreign nations. Indians associate with Indians, Englishmen

So in moral conduct, the example set by good men has more influence than grand sermons and good books. When we read that we ought to be honest, industrious, truthful, brave, unselfish and kind, we agree; but the good advice we read too often leaves us indifferent. It does not stir us up to try to get all these virtues for ourselves. But often the example of an honest, hard-working man fills us with the desire to be honest and to work hard ourselves; the story of a brave deed, makes us want to do brave deeds too; and the life of some kind and unselfish philanthropist shows us how selfish we are ourselves, and stirs us up to feel for others and do them good. The sight of one bearing pain and misfortune bravely makes us ashamed of our grumbling and complaining.

So it is well to study the biographies of good and great men, and try to follow in their steps; and to strive also, in our turn, to set an example of character and conduct for others.

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Foot-prints on the sands of time."

124. The Influence of Example.

OUTLINES.

1. *Example better than precept; e. g., in drill.*
2. *The example of brave officers in war inspires their men.*
3. *The example of great and good men does more than sermons and books.*

In teaching anything, example is better than precept. The drill-sergeant training raw recruits is not content with simply telling them what to do and how to do it; he does the different actions of their drill before them. They watch him as he "slopes arms", "stands at attention", salutes, makes the right turn, left turn and round-about turn; and then they copy his movements, until they can do them as smartly as he does.

In time of war, it is the example of the officers that has more effect on the troops than any amount of commands, advice or fine speeches. When the men see their officer marching with them, eating the same coarse rations, sharing their risks and discomforts, going bravely and cheerfully into the greatest dangers, and leading them with courage into battle, they are fired by his example and follow him willingly wherever he goes.

of England were made of oak, and so were often called "Hearts of Oak". The softer and cheaper woods of pines and firs and deodars, are used for scaffolding, cheap wooden cases, floors of rooms, and many other useful things; while most of the paper of the world is made out of wood-pulp from these trees.

Many trees are valued and grown for their fruits. In cold countries the chief are apples, pears, plums, and cherries; in warm climates there are the orange, lemon and citron, the mango, leechie, peach and apricot, and many more. Men have for centuries cultivated such trees, greatly improved their fruit, and made of each many kinds.

Other trees are famous for their beautiful flowers, many of which are sweetly scented. Most of the fruit trees have pretty flowers, like the apple and the peach; the champak, neem, and orange blossoms are noted for their perfumes; and the Flame of the Forest's scarlet blooms, the long golden drooping spikes of the amaltash, and the pink and white flowers of the chestnut, are a joy to behold.

Trees have a great effect upon the climate, for by cooling the air they attract rain. So a forest country gets plenty of rain, and a treeless country is often a desert.

Trees, too, add greatly to the beauty of the earth. A land without trees is bare and dreary; but a country covered with trees is always beautiful.

125. Trees.

OUTLINES.

1. *Many kinds of trees.*
2. *Timber trees.*
3. *Fruit trees.*
4. *Flowering trees.*
5. *Effect of trees on climate.*
6. *Beauty of trees.*

There are many kinds of trees, and different kinds grow in different countries and climates. In cold countries, like England, there are the stately oak, the graceful birch, the beautiful beech, the grand elm, the chestnut, the sycamore, the ash, the willow, the fir, and many more; not to speak of the fruit trees, such as the apple, the pear and the plum, grown in orchards. In a hot country, like India, quite different trees are found, that will not grow in cold countries—such as the mango, the pipal, the amaltash, the neem, the champak, the cotton-tree, the banyan, and hundreds more; though as you ascend the slopes of the Himalayas, you find at last on the cooler heights all the trees of cold countries too—oaks and pines and firs.

The uses of trees to men are many. First there are the timber trees, that supply them with wood for various purposes. The wood of the oak, the teak, the walnut, the sheesham, and the mahogany tree (in the tropics), is very hard and takes a beautiful polish. So such woods are used for making beautiful furniture. The old battle-ships

which becomes tiny drops of water, and appears as clouds. When the air round the cloud gets still colder, these tiny drops run together, and then they fall back to the earth as water: and we call it rain. So water is always moving in a circle—first water, then vapour, then cloud, and then water again.

Water has many uses. In fact we could not live without it. If a man is kept without water, he dies of thirst. So the first use of water to us is for drinking.

Not only that—if there was no water we should die for lack of food; for all our food comes from plants, and plants cannot live without water. Our food is partly plants (like wheat, vegetables and fruits), and partly meat; but we could get no meat without water, for animals must have grass to eat, and there could be no grass if there were no water.

Then we need water for cleanliness. We wash our bodies, our clothes, our rooms, and everything, with water, to keep them clean. And as keeping clean is necessary for our health, if we had no water for washing the dirt away from our bodies and clothes, we should soon get all kinds of diseases; for dirt is the mother of disease.

Moving water, like waterfalls and running streams, is a great power; and men use it to work mills, to move the machines that make electricity, and the grind-stones that grind the corn. Water-power, when we can use it, is much cheaper than steam. And steam itself is simply water in another shape.

126. Water.

OUTLINES.

1. *What is water?*
2. *Water and water-vapour.*
3. *Clouds and rain.*
4. *Uses of water: (a) for drinking; (b) to give us food; (c) for washing; (d) for driving machinery.*

I am afraid I cannot say what water really is. Our chemistry master told us it is really made up of two gases, which he called by long names—Oxygen and Hydrogen. I suppose he is right, because he is a learned man; but I do not properly understand it. Any way, everybody knows what water is like; so I need not try to explain it.

Our chemistry master also showed us that when water is heated it turns into something we cannot see, which he called vapour. He boiled water in a kettle one day, and it all went away into the air in steam, and we never saw it again. He says warm air can hold a lot of this unseen vapour—it sucks it up as a sponge sucks up water; but if the air gets cold, it cannot hold all this vapour, which appears again as water—just as when you squeeze a sponge, all the water comes out of it again. This is why grass and leaves in the evening are wet with dew.

The water of the sea and lakes and rivers, is always rising up in the shape of unseen vapour in the day time. Warm air always rises; and when it gets high up, the air gets cold and cannot hold all the vapour,

and loud talking, and am "hail fellow, well met" with every one.

But my friend is a quiet and rather unsociable sort of chap. He never plays a game, and takes no interest in football or hockey or cricket. He hates noise, and practical jokes and mixed company. He likes being alone a lot, and loves reading. He always seems to have a book in his hand. He likes talking, but only with a few chosen friends, and then they talk about books and ideas and serious subjects. He has plenty of humour, and enjoys a bit of fun; but in a quiet, thoughtful sort of way. And he is clever—quite a scholar, and is generally at the top of his class in school, while I am somewhere near the bottom.

And yet, in spite of the difference, we are the best of pals. We seem to understand each other, somehow. He laughs at me for getting so excited about a football match, or a picnic; and I laugh at him for being such a hermit and a book-worm. But we are the best of friends.

I wonder why I like him so much! I think it is because he is so really kind and sympathetic; so honest and straightforward; so loyal and true. He is always ready to help you when you get into a scrape; you can always rely on him to do the straight thing; you know he will never let you down. He is a fine, strong unselfish fellow.

I wonder why he likes me! I really do not know.

127. My Friend.

OUTLINES.

1. *School companions.*
2. *Many companions, but only one "friend".*
3. *What I am like.*
4. *What my friend is like.*
5. *In spite of the difference, we are great friends.*
6. *Why I like my friend.*

Of course I know a lot of boys in our school, and am friendly with them all. Some of them I like very much, and am always glad to see them. We play games together, sit and chat with each other in the hostel, and have quite good times. In one way, these are all my friends.

But when I talk about "my friend" I mean something different. There is one boy who is my special friend. I like the others; but I do not suppose I should care *very* much if I never saw them again. They are pleasant companions; but that is all. So I might say I have many companions, but I have only one *friend*.

The funny thing is that we are quite different. I am rather a jolly fellow, and fond of company. I like all kinds of games, and practical jokes, and all sorts of fun with other boys. I do not much care for books and reading, and I am afraid I am not very bright at lessons. I like noise and laughter

unlike the Hugli, the water of the river is pure and fresh, and we get a good deal of amusement out of it in swimming, fishing and boating. And it brings us work and money, too; for great logs of wood are floated down the river from the forests and collected here by timber merchants.

The city is just like many other Indian towns. It is a maze of narrow winding streets, in which are the usual bazaars. The houses are small and mean, and the shops just like those in any other bazaar. But there are also some large houses, which look nothing from outside, but which are fine places inside. These, of course, belong to rich men, mostly banias. But most of the better class Indians have deserted the city and taken bungalows in the Cantonment, across the river.

In the Cantonment there are broad roads, bordered with fine, shady trees, and lined with large old-fashioned bungalows, each in its own large compound. In these the English officials and the army officers live; and some are taken by Indian lawyers and well-to-do merchants. The soldiers' barracks lie on the outskirts of the town. And we have some good shops, some English and some kept by prosperous Indians; a Christian Church; the Law Courts; and the railway station.

So it is just like many other "Stations" in India.

128. Write a Description of the Town in which You live.

OUTLINES.

1. *A small town as compared with Calcutta.*
2. *The river on which it is built, and which divides the city from the Cantonment.*
3. *The native city.*
4. *The Cantonment and Civil station.*

The town in which I live is not very large. I think it has only about 20,000 inhabitants. And we have no grand buildings to boast about, nor historical monuments which tourists come hundreds of miles to see. I used to think, however, it was a very grand place, because I had seen no other towns; now that I have seen Calcutta, however, I think so no more.

My town is divided into two parts by a river. On one side is the old native city, and on the other the Cantonment, for it is a military town, and we always have several regiments, English and Indian, stationed here. There is a bridge across the river, and this is the only way we can get from one part to the other. The river is quite broad, though of course it is nothing like so big as the Hugli at Calcutta, and no big ships come up here. But,

lathis and begging bowls, demand food from every shop, and are given it; because they, too, are holy. The bazaar is always noisy — men shouting and talking in loud voices, dogs barking, cows lowing and metal-workers hammering.

The shops are very small. They are just small rooms, with no front wall — all open to the street. The shop-man sits on the floor with all his goods round him, within easy reach of his hands.

Here is the *bania*, or grain-dealer. He is a fat man, for he takes no exercise and eats plenty of ghee. His shop is full of baskets of flour, rice, gram, sugar, curry spices and such like. Then there are fruit-sellers, their stalls piled up with oranges, bananas, guavas, mangoes, tomatoes, etc., and with potatoes, cabbages, cauliflowers, and onions.

The sweet-vendor's shop has a great attraction for flies and small boys; and next to him is the *pan*-seller.

Here are men making chicks of split bamboo for doors and windows; here a *derzi* squats, turning a Singer sewing-machine; here is a silver-smith blowing up his tiny charcoal fire and making bracelets and rings. Women squat in the street grinding corn; and the shoe-maker cobbles old shoes. The bazaar rings, too, with the clang of hammered brass, and hums to the buzzing of the cotton-bow.

Such is the bazaar in my town.

129. Describe the Bazaar of your Town.

OUTLINES.

1. *The Bazaar.*
2. *Its appearance—and the people and sight to be seen there.*
3. *The shops—bania, fruit-seller, sweet vendor, derzi, etc., etc.*

In large towns, the "bazaar" consists of many streets, and in the old-fashioned towns very often each street has only one kind of shops in it. But our town is small, and all the bazaar is in one street, which therefore has all the different kinds of shops together.

The street is very narrow, and the houses on each side are tall and old, and of all shapes and sizes. And it is very dirty, and full of smells—some nice, like the smells of spices, and some very unpleasant. Naked children play about and make a noise, half starved dogs try to find something to eat from the rubbish heaps, hens scratch for grain in the mud and get under your feet, little donkeys with big loads on their backs block the road, and people wander up and down, or sit on the side of the road smoking and chatting. A great surly Brahmini bull saunters down the bazaar, and calmly takes what he likes from fruit and vegetable shops; and no one stops him, because he is holy. Naked beggars, or *Fakirs*, smeared with ashes and armed with long

thought we should never get out. I was so confused that I could not give any description of the station that night.

But two days after, when we had to return, I saw the station in daylight; and as we had to wait some time for our train, I was able to look about and see what the station was like. As we drove up to it, I saw it was a very large building, that looked like a castle. When we got to the main entrance, and left our tonga, we found ourselves in a very large hall, on each side of which were big ticket offices, parcel offices, and other rooms. When my father had got the tickets, we went up a long flight of broad steps and found ourselves on a great bridge which crossed the whole breadth of the station. I counted six platforms below us as we walked across. On every platform were book-stalls, waiting-rooms, refreshment-rooms, and offices; and between every two platforms ran a double line of rails. So it was like six of our stations in one. Over the whole was a huge, high glass roof.

As I watched from the bridge, trains came in, went out, or passed through; and on every platform crowds of people were waiting, and getting into or getting out of the trains.

It seemed a huge place: and yet father told me it was nothing to the stations in Calcutta and Bombay.

130. Write a Description of a big Railway Station.

OUTLINES.

1. *The station in my small town.*
2. *A big railway station—my arrival at night.*
3. *Description of the big station seen by day.*

I live in a small town, which is on the railway; and we are rather proud of our railway station. It has a platform on both sides of the line, and even the mail trains stop here. I used to think it a very fine station, until my father took me with him once on a business journey to a big town a hundred miles away. Since I saw the railway station of that town, I no longer feel very proud of ours.

We arrived at the big station at night—about 10 o'clock; and, as I was very tired, I did not see much of it. But I remember what a noise there was when we got out on the platform—people shouting, engines whistling, trucks being shunted, and trains coming in and going out. The platform was crowded with hundreds of people, and we had quite a fight to get through. And then we went up steps, and crossed bridges, and walked along other platforms, until I

air with perfume, it is a pleasant place indeed. In one corner is a well with a Persian wheel; and in the middle is a tank where fish live and the lotus grows. And we have a lot of flowers, especially roses.

Our house has two storeys. Downstairs is one very large room, more like a hall, where we spend most of our time. It has a marble floor, and because of its size it is very cool in the hot weather. On the lower storey, too, there are three smaller rooms, which my father, who is a barrister, uses as offices for himself and his clerks. His clients when waiting to see him, sit on the broad verandah outside. Upstairs are four large rooms, which we use as bed-rooms, and a small room which my father has given to me as my own little study. There I do my lessons, and sit and read. In the hot weather, we sleep on the roof, which, because it is so high, gets all the breezes.

So, though our house is now in the town, we feel almost as though we lived in the country.

131. Describe your House.

OUTLINES.

1. *Situation.*
2. *The garden.*
3. *The house and its rooms.*

The house we live in is an old one. My grandfather bought it many years ago. Father says that when he was a boy, it was right out in the country, about a mile from the town, and was surrounded with fields. But now the growing town has crept up to it and beyond it; and to get to the open country, we have to walk about half-a-mile.

But that does not matter so much to us, because our house stands in the middle of a large garden, which is surrounded on all sides by a high wall. So, although there are streets and houses all round us outside, we do not see them from the house, and are quite private. The garden is large. Part of it is smooth grass, which my father keeps well cut; and quite half of it is a fruit-orchard, where grow peach-trees, loquats, pomegranates, and orange-trees. In the spring when the peaches are in flower, and the orange blossom fills the

ready for the grand elephant procession, which was to pass through the town to the Viceroy's Durbar. It was covered with a splendid cloth of purple velvet braided with gold, and its head and trunk were painted with many colours. The mahout was sitting on its neck, looking very grand; and in the howdah were some English people having a ride.

On came the great brute, slow and stately, and I was so interested in watching it that I did not at first notice that a lady in a trap coming in the opposite direction, was having trouble with her horse. The horse was evidently frightened at the elephant, and had stopped, and was backing the trap into the side of the road. Just then a cyclist came along the Mall, and overtook and passed the elephant. As he rode past, he turned round to look at it, and so did not see where he was going, and ran right into the frightened horse. This was too much for the horse, which reared, and then bolted knocking the cyclist over. The horse dashed down the Mall, and overturned the trap. It was a great smash, and the lady was thrown out. Of course a crowd gathered at once, and I ran up to see. The man's cycle was smashed up, and he was bruised and cut; the lady was stunned and had to be taken to the hospital. The horse was not hurt, but the trap was broken. The elephant took no notice, but continued on its majestic way as though nothing had happened.

132. Describe a Street Accident.

OUTLINES.

1. *Street accidents.*
2. *Preparations for the Viceroy's visit.*
3. *The elephant on the Mall.*
4. *The accident.*

I have often wanted to see a street-accident. This sounds rather unkind; but I do not mean that I wanted accidents to happen, but that, as they do happen, I wanted to be on the spot to see one. Generally I have been too late, and have come on the scene after the excitement was over.

But the other day I saw the whole thing from beginning to end; and this is what happened. The Viceroy was coming to our town, and everybody was busy making ready for him—decorating the streets with flags, cleaning the roads, putting up barricades at the station, and so on. Several Indian princes had come to the town, and had brought their grand motor cars, and servants in uniform, and above all, their elephants; for there was to be an elephant procession.

Well, the other day I was walking down the Mall, when I saw coming the biggest elephant I had ever seen. It was a huge fellow, and it was all dressed and painted.

As soon as I left the shelter of the house, I got the wind and rain right in my face; and I had to fight against it all the way.

There is no road from our village to the town—only paths over the fields. These paths were now all slippery mud, and some of them running with little streams of water. And soon after I started, in trying to jump across a specially muddy part, my foot slipped, and down I fell in the mud. What a mess I was in when I got up! But when I had cleaned myself up as well as I could, I tramped on.

The path passes an old water-mill, and crosses the stream that turns it by a little foot-bridge. I stood awhile on the bridge, watching the rushing muddy water of the stream below, which was swollen to quite a torrent by the rain, and listening to the rumble of the mill-stones grinding inside.

Crossing the next field, I saw a herd of cows, all of them standing with their backs to the wind, looking very wet and unhappy.

The wind blustered and the rain pattered on my rain-coat, and the way seemed twice as long as usual. But at last I reached the town, and ran into the school. The boys outside were throwing mud at each other, and were in a great mess. I was pretty wet, in spite of my rain-coat; but I am glad to say I was no worse for my wetting. And the lessons were so dry that I was very soon dry myself!

133. Write a Description of your Walk to School on a Rainy Day.

OUTLINES.

1. *A long walk to school.*
2. *A rainy morning: starting out.*
3. *An accident.*
4. *The swollen mill-stream.*
5. *Unhappy cows.*
6. *School at last.*

I live in a village, two miles away from the small town where my school is; so I have a good long walk to school and back every day. On fine days I rather like this walk; but I do not like it in the blazing hot days in the summer, nor when the rain is coming down in torrents.

Yesterday when I got up, it was a fine morning; but as I was having my morning meal, the wind got up, the sky became dark with clouds and down came the rain. I waited a bit, hoping it would clear up; but as there was no sign of that, I waited no longer, and made up my mind for a wet walk. In one way I was rather pleased, because my father had bought me the week before a rain-coat, and I felt rather proud when my mother brought it and made me put it on. I put my books underneath the coat, turned up the collar, and felt quite grand.

you turn back to the house for your morning cup of tea, under the electric fan or the old fashioned punkah, on the verandah.

It is not long before the servants begin shutting the house up to keep it cool—every door and window barred against the heat-enemy, that now begins to besiege the fortress. If you can sit inside your fort under the punkah, you keep fairly cool. But if you have to go out in the now blazing sun, as most people have to do, then you feel the full force of the heat. In places like Bombay, Calcutta and Madras, the heat is humid, for the air is full of moisture; it is like being in a hot house or a Turkish bath, and your shirt is wet through with sweat. But in the Panjab, the heat is very dry and fierce, like the blast of a furnace.

By noon the sun is blazing right over-head—a fierce, scorching, pitiless sun. The farmers in the fields take refuge under the shade of the trees, and sleep. But noon is not the hottest time. All the afternoon the heat gets more and more intense, until about four o'clock it is at its worst; and the only thing is to lie indoors under the punkah and gasp. How welcome is tea when it comes!

About six o'clock, you can open doors and windows. But it is still very hot outside, even after the sun has set; for the heated earth, like a hot brick, gives out heat for hours. But when darkness comes, it gets a little cooler; so that one is glad at last to get to sleep in the open air with only a sheet over one.

134. Write a Description of a Hot Summer Day.

OUTLINES.

1. *Early morning, before dawn.*
2. *Sunrise.*
3. *The morning.*
4. *The hot afternoon.*
5. *Evening and night.*

In the hot weather in India, wise people get up before dawn: for when the sun has once risen, goodbye to any hope of coolness until early the next morning. It is still dark when one leaves one's bed on the top of the house or in the garden (for sleeping inside the house at night is impossible), has a nice cold bath, and dresses. Now for the only pleasant walk in the day! There is just a faint light in the eastern sky, and the stars are beginning to pale. A cool breeze blows, and the birds are waking. The crows caw noisily in the trees, a flock of screaming parrots flies overhead, doves are cooing, and the brain-fevered bird is trying to reach its top note. The grass is cool and dewy, the shadowy trees are rustling their leaves, and the air is full of scent.

The gray light in the east grows rapidly brighter, turns to red and then to gold, and then a burning bright point appears above the horizon. It quickly grows larger and larger, and rises higher (how you wish you could stop it!), and then up-leaps the sun and it is day. At once the heat begins. Walking becomes toilsome and wearisome, and

he had a few days' holiday, and so he had come to see how I was getting on.

Well, I took him to my room in the hostel, and we sat and talked for a time. He asked me all about my lessons and my games, and I asked him about his work. In the end he saw the Headmaster, and got his leave to take me out for the whole day until nine o'clock; and we set out to see the town, for he wanted to see the shops and buildings.

We have some fine zoological gardens, so I took him there, and we spent several hours looking at the lions and tigers and monkeys; and then had a jolly meal at the refreshment-room near by, which of course he paid for. Then he wanted to see a famous old tomb a few miles away, for he is interested in such things; and he took a tonga and we drove out there. The old tomb is surrounded by beautiful gardens; and we sat there, and talked, and ate fruit, which he bought.

But the greatest treat came in the evening, when he took me to the Cinema. I was very excited, because as a rule we boys were not allowed to go; and I enjoyed it immensely.

When that was over, he came back with me to the school; when he said goodbye, he gave me a present of Rs. 20.

So I had a very happy Sunday indeed.

135. Describe how You spent last Sunday.

OUTLINES.

1. *Sunday holiday.*
2. *My brother's visit.*
3. *How we spent the day,*
4. *and the evening.*

Sunday is always a holiday in our school; and although I like holidays, I sometimes do not know what to do with them. For my home is too far for me to go there and come back in a day, and I have no friends any nearer whom I might visit. Sometimes I go out for a picnic with some of my school-friends; but last Sunday they were all away, and I had nothing to do.

But I had an unexpected treat. Just as I had made up my mind in the morning to go to the bazaar to buy some pencils and a note-book which I wanted, my hostel superintendent sent for me, saying a visitor had come to see me. And when I went to his room, there was my elder brother, whom I had not seen for two years. He is a good deal older than I am, and is an Extra-Assistant-Commissioner, stationed at a town a long way from my school, and also a long way from my home. He had always been very kind to me, and we were great pals; so I can tell you I was very glad to see him. He said

in the midst, with four tall slender white marble minarets around it, one at each corner of the platform on which the great tomb stands.

At a little distance, the Taj Mahal looks small and delicate, like a fairy palace; but as you get nearer, you see how large and stately it really is. When we went up the marble steps, and stood close to it, the dome seemed to soar high up into the blue sky and the clouds, now red and gold with sunset light. It stands on the bank of the river Jamna, the waters of which were all gold in the sunset, and made the building look more beautiful than ever.

We went inside, and saw the marble tomb within, all decorated with precious stones, and the beautiful screens of carved marble, that looked like delicate jeweller's work in silver. And there we thought of the well-beloved queen whose body lies below, and the great love of the king who had lavished his wealth in putting up this lovely memorial to her.

That evening I persuaded my father to take me again to see the Taj, and we saw it in the light of the full moon — a wonderful sight. It looked like a building of pearl, or a palace made of silver; or, so bright and tender, it might have been made of white clouds. The gleaming white marble, the black shadows, the dim light, the silence, and the sweet scented gardens, all made it a sight never to be forgotten.

136. Write a Description of any Building of Historical Interest visited by You.

The Taj Mahal.

OUTLINES.

1. *Its history.*
2. *Scene in the evening.—The gardens.*
3. *Outward appearance.*
4. *Inside the tomb.*
5. *Scene by moonlight.*

I shall never forget my first sight of the Taj Mahal, at Agra. I had heard much about its beauty, and had read of how the Moghal Emperor, Shah Jehan, in his great sorrow at the loss of his wife, Mumtaz Mahal, and as a token of his great love for her, had, at enormous cost, built for her this wonderful and world-famous tomb. It is said that it took twenty years to build, and that twenty thousand men were employed at one time on the work. So when my father took me with him on a visit to Agra, I was very happy, because I knew I should see this wonderful building.

It was in the evening, just before the sunset, that I first saw it. We went into the beautiful peaceful garden, with its straight walks, tall dark cypress trees, smooth green lawns, beds of glowing flowers, and its flashing fountains, and there rose up before us this wonder of the world. It is all of white marble—a splendid white dome rising up

on all day, and his work never seems to end. Except for an hour's interval from 1 to 2 o'clock, I am teaching practically all day long.

As I said I like teaching: and if I always had classes of intelligent and well-behaved boys, the teaching would always be a pleasure. But a school-master has to take what comes; and he has to teach patiently and slowly, going over the ground again and again, so that the dullest and stupidest boys can understand. And at the same time he has to keep order, and stop all noise and mischief, which is not easy when the boys are unruly.

The interval brings me no rest, for I have to hurry back to my hostel and see my boarders get their meal properly; and after getting something to eat myself, I must see to the servants, and hear the boys' complaints. So, by the time the bell rings for afternoon school, I am pretty tired.

Afternoon school is like the morning, except that the boys are more sleepy or more restless. And when the last bell rings, after I have had a cup of tea, I must go out into the playground to see that the boys play their games properly.

In the evening, I have a whole pile of exercises to correct, and work to set for the next day, and I have to prepare my lessons for the classes. Then I superintend the evening meal, after which I go round all the rooms to see that the boys are studying and keeping quiet. And when all that is done, I am so tired that I simply go to bed.

137. Imagine that you are a School-master; and write a Description of a Day in your Life.

OUTLINES.

1. A hard life. 2. A typical day: (a) Hostel work. (b) Morning school. (c) Afternoon school. (d) The playground. (e) Preparation, and hostel supervision.

A school-master's life is not an easy one. In fact it is so hard that no man who has not a real interest in teaching could stand it. Happily, I really like teaching, and find my work full of interest. But even I sometimes wish I had chosen another kind of work. I do not mind hard work; but what I find most trying is that I can have so little time in the day to myself, for reading and thought. From morning to night it is one ceaseless grind. To show you what it is like, let me describe one ordinary day in my life.

I am the superintendent of one of the school hostels, so I have to be up early in the morning to see that the boys have their early morning tea, and get away to school in good time. My boys, on the whole, are fairly well behaved; but they are not all angels, and their quarrels and fights often keep me busy, and I have to be constantly on the watch to see that they do not break the rules.

At nine o'clock, the school bell rings, and the day's teaching begins. A professor in a college has an easy time, and finishes his work in a few hours; but a teacher in a school goes

avoiding the dusty road, made our way by winding foot-paths over the fields. It was spring time, and as far as we could see stretched fields of green wheat, lit up by the brilliant sunshine and waving in the breeze.

At last we reached the river, near where it comes down from the hills, and chose a place on the bank under the shade of some large trees for our picnic. We were hot and dusty with our walk, and the clear sparkling water looked so tempting, that the first thing we did was to take off our things and plunge in for a swim. It was fine! and we waded and swam about, and splashed each other with water, until we were tired.

Then we sat to work to prepare our meal. Nazir and I gathered dry sticks, and Latif made the fire, while Ghulam was unpacking the baskets. Latif soon had *kāwabs* roasting on skewers, and I hotted up some *pillaw* we had brought in a *dekhshi*. When all was ready, we all sat round on the grass, and had a grand meal of *kawabs* and *pillaw*, followed by bananas and guavas, with cakes and sweets to finish up with.

Then we lay on the grass and talked. At last Ghulam and I went to sleep, while the other two went off fishing. However they did not catch anything. Later on we all had another bath, and then finished up all the sweets and cakes that were left. When we got back to the school in the evening, we all decided we had had a jolly day.

138. Write a Description of a Picnic.

OUTLINES.

1. *Preparations.*
2. *The walk to the river.*
3. *Bathing in the river.*
4. *Our meal.*
5. *Chatting, fishing and sleeping.*
6. *Home again.*

A few days ago the Headmaster gave us a holiday, because the Inspector had given us a good report. When we got back from the school, I and three of my friends, Nasir, Ghulam and Latif, were wondering how we should spend our unexpected holiday, when Latif suggested a picnic. This proposal was received with applause, and we set to work discussing where we should go and what we should take with us. It was finally settled that we should go to the river, about five miles away, and take food with us. So we went off at once to the bazaar and got some fruit, cakes, and sweetmeats, as well as some meat to make *kawabs* with. We also got hold of two fishing-rods, to see if we could catch any fish.

The next morning we were up early and set off in high spirits, each carrying a basket. It was a bright sunny day, neither too hot nor too cold, with a pleasant breeze blowing. We soon got away from the town, and,

And sometimes we manage to get other holidays from the Headmaster. For example, our football team won the match against the rival school last week, and at the end of the game all crowded round the Headmaster shouting, "Holiday! Holiday!" and made such a noise that at last the poor man was glad to give it us just to stop our shouting.

Schoolboys spend their holidays in different ways. Some go off to the bazaars in the town, and wander about the streets, and buy cakes and sweets. Some laze about in the hostel and chat and play games. Some go for walks in the country: and some play football and hockey and cricket. I know a few boys (they must be funny fellows!) who actually stay in their rooms and read and study.

Of course for long holidays, like those we get in the summer, I always go home to my village, and often help my father with the farm. I rather like this for a change,—and they say a change of work is rest; but I do not mean to be a farmer all my life. But on odd holidays, I like to go out into the country with a few friends and have a picnic. There is a river a few miles away, and we often go there and fish, and have our picnic in the shade of the trees on the bank. And there we sit and sing songs, and have a jolly time.

139. Holidays.

OUTLINES.

1. *The enjoyment of holidays.*
2. *The holidays in my school.*
3. *How different boys enjoy their holidays.*
4. *Farming—and picnics.*

Naturally, as a schoolboy, I like holidays, and I believe in the saying that,

"All work and no play
Makes Jack a dull boy."

Of course I am old enough to know that we cannot have holidays all the year round, and that if we did not have to work at school we should never learn to read and write and do sums, and so would grow up quite ignorant and stupid. Still I do not think any boys really *like* work and lessons. I know I do not; and I think the boys that say they do are just telling lies. But I dare say we should not enjoy holidays so much when they come, if we had not been working hard. A holiday is nothing fresh to a lazy person who never does any work at all; but it is very nice to those who have to work hard, because it is such a change.

In our school we have ten days' holiday at Christmas, and ten days in the spring, in April, and two months in the summer, in July and August. Besides this, every Sunday is a holiday; and we get odd days—Hindu, Muhammadan and Christian festivals, like Holi, the two 'Ids and Easter.

My favourite indoor game is chess. Practically no chance comes into chess; it is nearly all pure skill. And this is what gives chess its chief interest. To be a good chess player, one must have great patience, must be able to look ahead and calculate what the result of every movement will be, and one must have great power of concentration. A game of chess is a battle, a wrestling-match, between two minds. Although the two players sit perfectly still, and scarcely speak a word, they are engaged in an exciting mental combat. And the cleverest man wins. Chess does not need gambling to make it interesting.

So chess is not a mere amusement, though it is very amusing. It is a fine form of mind exercise. It teaches one to think, to calculate, to look ahead, to read other people's thoughts and intentions. Before he dare move a piece, the player has to ask himself — If I move my knight there, what will be the result? Will my opponent move up his bishop, or withdraw his queen, or play a pawn? If he does the first, will that put my king in danger? If he does the second, can I check his king? If he does the third, will he spoil my attack? And whatever he does, what shall I do *next*? — and so on and so on.

So, for real excitement and interest, and for real mental recreation, give me a game of chess.

140. The Indoor Game I like the Best.

OUTLINES.

1. *Different indoor games.*
2. *Card games depend mostly on chance —and so lose interest, unless played for money.*
3. *My favourite game—chess, because it is all skill.*
4. *Benefits of chess-playing.*

There are many indoor games. Some are ancient, like chess and draughts, and some are modern inventions like ludo, tiddly-winks, and ping-pong. Some are games of pure chance, like some card games; and some are games of skill, like chess. All such games are meant as amusements to pass away the time; but some of them, while giving amusement give something more.

I do not much like card-games; for I think that any game that depends mostly on chance, very soon loses its interest. Of course, there is a good deal of skill, or at any rate memory and shrewd guessing, required in some card-games, like bridge. But after all, luck has a great deal to do with winning; for even the best player cannot do much with a bad hand of cards, and even the worst must do something with a good hand. And whether you have a good hand or a bad hand is entirely a matter of chance. That is why, I suppose, people do not as a rule care for card-games unless they can play for money. Only gambling can keep up an interest in cards.

green fields of wheat and other crops stretching away on either side, to Gujranwala, which struck us as a rather dirty little town. From Gujranwala we ran on through much the same kind of country through Wazirabad (where we crossed the Chenab river), Gujrat and Lalamusa to Jhelum—about 100 miles from Lahore. Here we crossed the Jhelum river, a wide slow-flowing stream, that flows through Kashmir two hundred miles above as a foaming mountain torrent.

We stayed here a while and had something to eat; and then started again. Soon after, the country began to change to low, barren and strangely broken-up hills. The road began to ascend, and the motor-car had to climb slowly mile after mile. The scenery was wild and rather dreary.

At last, after a long climb, we ran into the large town of Rawalpindi, which is nearly seventy miles from Jhelum. It was now nearly one o'clock; so we ran through the fine streets of the town to a hotel, where we had a welcome wash, and a still more welcome lunch.

After about an hour's rest, we took in more petrol, and started off along a fine road and through open country to Attock, and saw the old fort perched on its rock high above the Indus, which we crossed by the bridge under the railway. From Attock we had a fairly straight run to Nowshera, on the banks of the river Kabul, and only twenty-seven miles from Peshawar, which we reached about six o'clock in the evening. A very enjoyable trip.

shouting into the play-ground, glad to be able to run and jump and shout after sitting still so long in the class-rooms. Some run off to the open air gymnasium, and do gymnastics on the bars, or swing, or jump; but most of us play different games in the open play-ground, such as *kabadi* and other games like that. Others run about anyhow, and tease each other; and some walk soberly round chatting. But all of us are sorry when the bell rings again, and we have to troop back once more to the class-rooms for lessons.

But there are other play-grounds for our more serious games, which we play in the evenings after school. We have a football ground, a hockey field, and a cricket field, besides two tennis courts for the teachers and older boys. These grounds are full of life every evening, for even when we have no matches, we are practising these different games. And when we have tournament matches, the grounds are crowded with spectators, and the excitement is great.

In our school, every boy has to play some game or other, because the Headmaster says that physical exercise is necessary to keep us well and strong. So the masters, or some of them, are generally on the play-grounds in the evening to see that we all play.

142. Your Play-grounds.

OUTLINES.

1. *Kinds of play-grounds.*
2. *The school play-ground.*
3. *The football, hockey and cricket fields.*
4. *Compulsory games for exercise.*

A man once wrote a book called "The Play-ground of Europe". He meant the Swiss Alps, where so many go to enjoy the dangerous but exciting sport of mountain climbing. In this sense we have many play-grounds in India—the Himalayas for mountain climbing, the jungles for tiger shooting, great rivers for fishing, the plains for pig-sticking, and so on. But I suppose I have to describe something much more ordinary, the play-grounds of our school.

Our school is well off for play-grounds. First we have the play-ground—a large, bare open space at the back of the school, where we play in the intervals and the dinner hour. There is nothing in it, except at one end a horizontal bar, two sets of parallel bars, a vaulting horse, a see-saw, and a couple of swings. Before school, when we are waiting for the bell to ring, and in the intervals, many of us play here. When the bell rings for the interval, we all rush out

him lobs to tempt him to give a catch; and sure enough, a few overs later he was caught out smartly at mid-off.

The next four men were dismissed from the wicket very quickly—two caught out, one bowled and one out leg-before-wicket; and we thought the college would soon be all out. But the steady man kept in with his blocking, and he and the sixth man in made a stand. For an hour they held together, making runs steadily, until the score stood at 70. Then the new man was run out. The remainder went down one after the other before the bowling; but the steady blocker carried his bat out. The whole eleven were out for 98 runs.

We felt the match was as good as lost, for we knew the soldiers were good bats; but they did not have such an easy time as they expected. The college had two very good bowlers—one very fast, and the other tricky: and the soldiers were not comfortable. However though the scoring was not rapid, the wickets did not fall quickly; and after three hours' play, there were still five more to go in. The score by this time was 84. Then two wickets fell in rapid succession—one bowled and the other caught; and we began to think there was hope for the college team after all. But the next two made a stand; and by the time stumps were drawn, the soldiers' score was 125.

It had been agreed that it should be a one-innings match, so this meant victory for the regimental team.

143. Give an Account of a Cricket Match.

OUTLINES.

1. *Playing and watching cricket.*
2. *The match.*
3. *First innings of college team.*
4. *Innings of regimental team, and the end of the game.*

I am very fond of playing cricket, which I think is the finest of games, and I am a member of our school eleven; but I am equally fond of watching a really good match. The other day we heard there was to be a cricket match between the Arts College of our town and an English regimental team; so, as we knew both the teams were very good, my friend and I decided to go and see it.

It was a fine day; and, as we got to the field in good time, we got very good seats for seeing the game. The captain of the college team won the toss; so the college team went in first, and the soldiers took the field.

The two batsmen who went in first were, we soon saw, of opposite types. One was a good slogger, and hit the ball all over the field whenever he got it. The other was very careful, and most of the time simply blocked. The bowling was strong, and the steady man scarcely got a run for a long time; but the other was scoring rapidly. But he soon paid for it; for the bowler sent

soothing pain, preventing disease, and keeping people well and happy? When I become a doctor, I shall look on my work, not as a money-making business, but as a social service. When I explained this to my father, I do not think he thought much of it. In fact, he said that young men always had such great ideas, but that they soon grew out of them.

So I went on to say that a doctor's profession was very much respected, and gave him a very good social position. People rather look down on shopkeepers, and they do not think much of schoolmasters, but doctors and lawyers are looked on as gentlemen, and are respected in good society. This seemed to please him better, and he said I was quite right.

Then I told him I was really interested in science, and I felt sure that I should really like a doctor's work. I loved study, and looked forward eagerly to a course of studies at the Medical College. My father rather scoffed at this, and said that study and books were all right as a hobby, but there was no money in them.

So then I wound up by pointing to some well-known doctors, whom he knew, who had made lots of money and were rich men; and I was sure I could do the same. At this he cheered up, and said, "Very well my boy! You shall be a doctor."

But *really*, I do not much care about the money nor about the good social position; my real reasons for wanting to be a doctor are my interest in science and my desire to serve my fellows.

144. Your Reasons for wishing to follow a certain Trade or Profession.

OUTLINES.

1. My choice of the medical profession.

2. Reasons:—(a) Because it is a life of social service. (b) Because it gives a good social position. (c) Because of my interest in scientific study. (d) Because it gives a good income.

Before I went up for my Intermediate Science Examination (which, I am glad to say, I have now passed), my father asked me what I wanted to be when I left the college; and I said promptly, "A doctor, father". He looked rather surprised, because he was thinking of putting me into business. So he said, "*Why* do you want to be a doctor?" Well, I was a bit confused, and did not say much at the time; but his question made me think. And later, when I had thought it all out, I gave him my reasons. They seemed to satisfy him; for he sent me to the Medical College.

Now the reasons I gave him were these. First, I had always wanted to do something that would not merely earn a living, but that would also be of real service to my fellow-men. I always knew I should have to work for my living, for my father is not rich; but I did not want to spend my life in business, simply making money. I wanted my work to be real service as well as a means of getting my bread and butter. And what finer life of service to humanity is there than the life of a doctor, who gives his special know-

courage and his broad-mindedness; and he did much to bring the English and the Indians together. But his chief aim was to raise his own Muhammadan community; and for that purpose he devoted his life to the cause of Muslim education.

At that time the Muhammadans kept aloof from the new Western education introduced into India. Syed Ahmad saw that this was a mistake, and as early as 1858 opened an Anglo-Oriental School at Moradabad, and five years later another at Ghazipur.

But Syed Ahmad's great work was the founding of the great Muhammadan Anglo-Oriental College at Aligarh. He went to England in 1869 with his two sons to study English education, returning the next year to his work as judge at Benares. He won the sympathy and help of the Government officials for his scheme, and that of many of the educated Mussulmans; though he was bitterly opposed by others. Finally, in 1876, the M. A.-O. College was founded. Syed Ahmad retired from Government service, settled down at Aligarh and devoted the rest of his life to his great college. In 1889 he was knighted; and in 1898, at the age of 82, he died and was buried in the college mosque.

Sir Syed Ahmad was a great man, and did a great work, and is rightly regarded as the founder of modern Muslim education.

145. Sir Syed Ahmad Khan.

OUTLINES.

1. *Birth and family.*
2. *Service in the E. I. Company.*
3. *Loyal work in the Mutiny.*
4. *Early work in education.*
5. *The M. A.-O. College, Aligarh.*

Syed Ahmad Khan was born at Delhi in the year 1817. He was a *Syed*, or descendant of the Holy Prophet, and some of his forefathers held high offices under the Moghal Emperors. He was brought up by his mother, a wise and good lady, learned in Eastern languages.

When he was twenty years old he entered the service of the East India Company, and for nearly forty years served the Company and the British Government as a wise and able judge.

When the Sepoy Mutiny broke out in 1857, Syed Ahmad Khan was stationed at Bijnor; and during that terrible time he did splendid service in saving the lives of British men, women and children. After the Mutiny, he published a pamphlet on "The Causes of the Indian Revolt", in which, in spite of his sympathy with British rule, he frankly pointed out the mistakes that had led to the Mutiny. In reward for his loyal services, the Government gave him a pension of Rs. 200/– a month.

Syed Ahmad was respected by the British officials for his high character, his moral

A famous canal made in quite modern times in England is the Manchester Ship Canal, which runs from Liverpool to Manchester. This was made to enable ships coming from abroad to England with cargoes for Manchester, to sail right up to Manchester. In this way Manchester merchants are able to avoid the heavy expense of unloading the goods at Liverpool and bringing them up to Manchester by train.

There are also two famous sea-canals for the passage of ships—the Suez Canal and the Panama Canal. By the former, ships from Europe can come straight to India instead of having to go right round Africa; and by the Panama Canal, the Atlantic and Pacific Oceans are connected.

In India, canals have been made mainly for irrigation. North India is a dry country, and depends for its harvests on the monsoon, which is uncertain. If the monsoon fails, the crops die for lack of rain, and there is famine. And yet there is plenty of water, which runs away in the rivers uselessly to the sea. But by the wonderful irrigation system of the Punjab, created by British skill and capital, a great deal of the water of these rivers is spread over the land by a net-work of canals. In the Punjab alone, over ten million acres are watered by these canals, which cost twelve million pounds to make. These canals have brought great wealth to the Punjab, and turned whole deserts into fertile farms.

146. Canals.

OUTLINES.

Introduction.—Canals and Rivers.

1. *Canals for carriage of goods.*
   (a) *English Canals.*
   (b) *Manchester Ship Canal.*
   (c) *Suez Canal and Panama Canal.*
2. *Irrigation Canals.*

The difference between a canal and a river is, that a river is the work of Nature, and a canal is a channel for water made by men.

Canals, or water-channels, have been made by men for two different purposes. Some have been made for the purpose of carrying goods by boats and ships from one place to another. For example in England, which, being a cold and rainy country, does not need canals for irrigation, canals were made before the days of railways for this purpose. In those days the roads were few and bad, and the cost of sending heavy goods by carts was great; but when these canals were made, such goods could travel much more cheaply from town to town in barges and boats. When the steam-engine was invented and railways were made, these canals went a good deal out of use, because goods could be sent much more quickly by rail; but they are still used for heavy goods, like bricks, when there is no hurry, because such things can go much more cheaply by canal than they can by rail.

Rs. 500 or Rs. 1,000, or even much more; and its death would mean a great loss of money to its master. In the same way, cows and bullocks, sheep and goats, donkeys and mules, camels and buffaloes, are kept by men for the sake of profit; some as useful animals for riding, drawing carts and ploughs, or carrying loads, and others for food. Naturally their owners do not want to lose them, and so they are willing to pay doctors and hospitals to cure them when they fall ill.

We have hospitals for animals in most parts of India now, and they do very useful work. As animals suffer from their own special diseases, which are often different from human diseases, special animal doctors look after these hospitals, who are called "Veterinary" doctors, or, for short, "Vets". In these hospitals the farmers can have their cattle and sheep treated, and people can send their sick horses and dogs there to be cured.

It is interesting to visit one of these hospitals for animals, and to see how well the patients are treated. Here are the clean, airy stables for sick horses; the kennels where dogs are kept in warm straw; and the sheds for cows and bullocks. The men are busy in cleaning the stables or bringing fresh fodder and grain; and the doctor is going his round, examining all the patients, and giving his orders to his assistants just as in a hospital for human beings. He sees the medicine poured down a sick cow's throat, bandages a horse's sprained leg, or doctors a dog sick with distemper.

147. Hospitals for Animals.

OUTLINES.

1. *Ancient Buddhist hospitals for animals.*
2. *The reasons for having animal hospitals in modern times:*
   (*a*) *Kindness to animals.*
   (*b*) *Desire to preserve valuable property.*
3. *Veterinary doctors and hospitals.*
4. *Visiting a hospital for animals.*

It is said that the Buddhists were the first to keep hospitals for animals many centuries ago. If this is true, they did so because it was part of their religious belief that it was a sin to kill any living thing, and a virtue to keep it alive if possible.

But the reasons for keeping hospitals for animals in modern times are different. For one thing, in modern times has grown up the feeling of kindness to animals. We feel that the tame animals that serve us so well, like horses, dogs, donkeys, camels, and so on, have a claim upon our mercy and justice; and that to treat these dumb and hopeless creatures, that depend upon us, cruelly, is cowardly and unfair. We feel, therefore, that when they fall ill, we must do all we can to soothe their pain and make them well; for they are our humble friends.

The other reason we have for caring for sick animals is, no doubt, a selfish one, though it is wise. Many of these animals are valuable, and their illness or death would mean a great loss to their owners. A good horse may cost

at this ceremony is the amount of the *mahr*, or the sum of money settled on the bride.

The next thing to do is to fix the date of the actual marriage; and great care is taken to fix on a lucky day, for certain months and days are considered unlucky. A week before the day of the wedding, the bride and bridegroom are anointed with oil; and four days later, what is called the *mehndi* ceremony is held. On that day *mehndi* mixed with water is distributed among the whole tribe, which is invited to dinner; and the bride and bridegroom redden their hands and feet with *mehndi*.

At last the wedding-day comes. A grand procession is formed at the house of the bridegroom's father, and a large crowd of relatives, all dressed in holiday costumes, go with the bridegroom, who rides on horseback, to the house of the bride's father—beating drums, playing music and letting off fireworks. There the marriage ceremony is performed; and the bridegroom is given milk to drink, and presented with gifts by the relations of the bride. The house is open all day to guests, and feasting goes on all the time.

At last the bride is placed in a *doli*, and is taken in procession by the bridegroom and his friends to his father's house—her father giving her on her departure clothes, and gold and silver ornaments.

148. An Indian Wedding.

OUTLINES.

Introduction.—Different Indian wedding customs. An Indian Muhammadan wedding.

1. *The Nikah.*
2. *Fixing the day. The oil and mehndi ceremonies.*
3. *The wedding procession to fetch the bride.*

Indian marriage customs are not the same all over India. Every religion, for example, Hinduism and Islam, has its own rites and ceremonies; and even the customs of one religion differ in different parts of the country, and among the different castes and tribes.

Amongst the Indian Muhammadans, the first part of a wedding is the *nikah* ceremony, When a marriage has been arranged between two families, the father of the bridegroom goes to the house of the bride's father to settle the terms of the marriage. The Mullah asks several questions to the two fathers, and when he finds that both parties are agreed and that the two people to be married are of proper age, he reads the proper verses from the Holy Quran for the *nikah*. Then sweetmeats are given to all present, while a drum is beaten outside the house and a man loudly proclaims that the betrothal between such and such persons has taken place. One important thing settled

At last the great fiery ball of the sun began to sink behind the mountain wall, lower and lower, until it was gone altogether. But its light still filled the sky and lit up the overhanging clouds. The clouds changed from gold to red, till they glowed like red fire; and the clear sky between the lower clouds and the mountain tops was like a sea of burning gold, dotted with small dark grey clouds that looked like islands. The gold slowly changed into a beautiful pale green colour; and in the midst of it appeared a faint point of silver light—the evening star. And in the still air a musical voice began to sing—the Muezzin crying the Azan, calling the faithful to prayer, from the distant mosque.

Then the red colour of the clouds began to fade, and faded away until all the clouds were grey, and the mountains became a deep black clear cut against the pale sky, where the evening star was shining more brightly every moment.

Below on the plains, the light gradually became dimmer, until in the twilight the fields were dark, and trees and bushes stood out black. Gradually it became darker, until nothing could be seen but the dark hills against the sky: and one by one the stars came out, and the night came on.

All was very still: and nothing was to be heard except the soft rustling of the breeze in unseen trees.

149. A Sunset Scene.

OUTLINES.

1. *Dawn and sunset the most beautiful times of the day.*
2. *A sunset behind the mountains.*
3. *The colouring of clouds and sky: the evening star.*
4. *The fading colour in the sky: twilight.*
5. *The coming of night.*

The most beautiful times of the day, I think, are the beginning and the end—sunrise and sunset. In the middle of the day, in the bright sunshine, things look common and ordinary; but in the dim light of the dawn, and the softened light of the evening, even ugly things are interesting, and beautiful things seem more beautiful than ever.

A few evenings ago I watched the sun setting behind the mountains. As it sank lower in the western sky, its long level rays lit up the green fields of wheat and all the trees and bushes with a golden glow, making everything very clear and distinct. The clouds above the sky began to glow with a golden light, and the mountains were of a lovely purple colour. The white dome and minarets of a mosque a little distance away looked as though they were made of silver.

him some very necessary virtues—such as obedience, punctuality, diligence, regularity, good manners and forbearance.

An important part, too, of a schoolboy's life is the social life of the school. He has to mix up with his fellows in the class-room, the play-ground, and the hostel. A boy who is brought up altogether at home, especially if he is an only child, is likely to become selfish, and shy and awkward in company; but in a school, where he is one amongst many, he soon gets his corners rubbed off, and learns the important lessons of give-and-take, easy social manners, and thought for others. And very often he makes friendships which will last him for life. This social life, however, has its dangers; because there are bad boys in every school that may lead a simple boy astray.

The school games form a large part of a schoolboy's life, and a very healthy and happy part. Games like football, cricket and hockey not only give a boy healthy exercise and make him strong, but they also teach him how to work with others, and train him to be a true sportsman.

Boys naturally like holidays better than school-work; and holidays are necessary and good, if they are used wisely as a relief from hard work.

So a schoolboy's life is full of variety and interest, and is a very fine preparation for the real battle of life.

150. A Schoolboy's Life.

OUTLINES.

Introduction.—Different aspects of a schoolboy's life.

1. *Study.*
2. *Discipline.*
3. *Social life.*
4. *Games.*
5. *Holidays.*

The life of a schoolboy may be said to be made up of school-work and holidays. But there is more in it than these; and we may look at it in several ways. We may think of his study in the class-room and the hostel, of the discipline he has to submit to, of his social life, of his games, and his holidays.

A boy is sent to school mainly to learn; so the most important part of his life is the teaching he gets in his classes, the books he has to read, and the home-work set to him to occupy his evenings. Whatever else he does, he must take these things seriously, and make up his mind to get as much knowledge and sound mind-training as he can.

But an important part of a boy's life at school is the school discipline to which he has to submit. At home he can sometimes do pretty much as he likes; but at school there are strict rules to be kept, and he soon learns he has to keep these rules because he gets punished if he does not. This strict discipline is very good for him; for it teaches

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